

BIRD-LORE OF THE EASTERN CAPE PROVINCE

BY

REV. ROBERT GODFREY, M.A.

"Bantu Studies"

Monograph Series, No. 2



JOHANNESBURG
WITWATERSRAND UNIVERSITY PRESS

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TO THE MEMORY
OF
JOHN HENDERSON SOGA
AN ARDENT FELLOW-NATURALIST
AND
GENEROUS CO-WORKER
THIS VOLUME
IS
AFFECTIONATELY DEDICATED.

Published with the aid of a grant from the Inter-University Committee for African Studies and Research.

PREFACE

My interest in bird-lore began in my own home in Scotland, and was fostered by the opportunities that came to me in my wanderings about my native land. On my arrival in South Africa in 1907, it was further quickened by the prospect of gathering much new material in a propitious field.

My first fellow-workers in the fascinating study of Native bird-lore were the daughters of my predecessor at Pirie, Dr. Bryce Ross, and his grandson Mr. John Ross. In addition, a little army of school-boys gathered birds for me, supplying the Native names, as far as they knew them, for the specimens they brought.

In 1910, after lecturing at St. Matthew's on our local birds, I was made adjudicator in an essay-competition on the subject, and through these essays had my knowledge considerably extended.

My further experience, at Somerville and Blythswood, and my growing correspondence, enabled me to add steadily to my material ; and in 1929 came a great opportunity for unifying my results. Prizes were offered by Mr. McIlwraith, M.P., Port Elizabeth, for Essays on Birds, to be written by Native children in Transkei schools, and I was asked by Mr. Bennie, Chief Inspector of Native Education, to act as adjudicator. These essays enabled me to collate the various dialectic names and to determine with confidence most of the species named. They also brought many more items of bird-lore to light ; but they left me with a large residuum of material, mainly in the form of unidentified names.

Much of the material in this book has already appeared, in somewhat disjointed form, in the columns of the *Blythswood Review*. It is now set out in order, following the classification given in Dr. Austin Roberts' *The Birds of South Africa*, 1940.

My thanks are due to Miss Stormont for help received in the preparation of the MS. for the Press.

24 May, 1941.

ROBERT GODFREY.

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CHAPTER I

INTRODUCTION

Birds in general.

Before dealing with specific birds in their scientific order, it may be as well to gather together those Native proverbs that draw their inspiration and value from bird life in general. Such proverbs refer to the possession of feathers or of wings, to moulting, to nest-building and to egg-hatching.

Indoda engenazintsiba, lit. a man without quill-feathers, i.e. a poor man.

Uneentsiba, lit. he has quill-feathers, i.e. he is well off, he can afford to spend money.

Simile iintsiba, lit. we have grown our quill-feathers again, i.e. we are reviving (after a time of hunger, sickness or sorrow).

Akukho ntaka inokubaba ngephiko elinye, lit. no bird can fly with one wing only ; i.e. every cause has two sides. Compare Latin : *audi alteram partem*, hear the other side.

Enye intaka yaakha ngoboya benye (or, *ngeentsiba zenye*), lit. one bird builds with another bird's down (or, feathers).

This proverb may have a good meaning, implying that a man rises in life with the help of others ; we are interdependent. Or, it may have a sinister meaning, as when applied to a minister building up his congregation with members from other churches.

Intaka ayaakhi ngoboya bezinye, lit. a bird does not build with other birds' feathers. This is the complement of the previous proverb, emphasising the need of individual effort. "Let every tub stand on its own bottom."

Kungaf' intaka enkulu, amaqanda aya bola, lit. if the old bird dies, the eggs go bad ; i.e. when the head of the kraal is gone, everything goes wrong. Among the further implications of the proverb is : children must not expect all the food.

Ndiya kukuambela intaka ekufiyayo, lit. I shall catch for you the bird that is leaving you, i.e. I shall perhaps have the opportunity of assisting you in time of trouble ; I shall help you to get that much-coveted object which is beyond your own reach. (W. W. Roberts).

Unentaka yokuzigqatsa, lit. he has a bird to urge him along, i.e. he has an impelling motive to advance ; he is spurred by ambition (Rev. J. H. Soga, in *AmaXosa*, p. 347).

The Lightning-bird.

A place of its own must be given to the purely imaginary Lightning-bird which, though unknown to ornithological science, looms largely in the minds of the Native people, and which, under the names of *impundulu* and *intakezulu*, is known throughout the Native area.

This awesome bird is described as follows :

Impundulu yintaka emhlophe, enamaphiko abomvu neencondo ezibomvu. Kuthiwa ke, xa kududuma, sukuba impundulu igwabisu amaphiko ayo abomvu. Akukho mpundulu inokugwaba kude kuphume amakhowa. Le ntaka itya abantu, ifunxa igazi labo, bafe.

[The lightning-bird is a white bird, with red wings and red shanks. When it is thundering, people say the lightning-bird is clapping with its red wings. No lightning-bird can clapper till the large mushrooms appear. This bird preys on people, sucking their blood, so that they die.]

From a manuscript in our hands of the late Rev. D. Doig Young of Main, near Blythswood, we transcribe the following account of *impundulu* :

“This is supposed to be the spirit of the dark cloud, and assumes the shape of a bird. The flapping of its wings causes the thunder, and the lightning is produced by this bird rushing through the air to deposit its eggs in the ground. When a place is struck by lightning, the Native doctor is called in ; and, going through certain incantations, he pretends to discover, take away, and destroy the deadly eggs.

“This idea of a bird also explains why the Natives, during a thunder-storm, shoot their assegais into the air. They hope by so doing to kill *impundulu*, and so prevent its reaching the ground.

“One Sunday, when one of my evangelists was itinerating among the kraals, a man, at whose place there was great excitement, said to the evangelist :—‘ You needn’t preach to us to-day, for the doctor here has shewn us our god,—whereas you cannot shew us yours ! ’ He was shewing the people the head of a large black bird—likely that of the wild turkey (i.e. ground hornbill—R.G.) !

“*Impundulu* is also supposed to carry off children. We had not been many days at Main, when one Saturday a woman came and asked us to take her sister’s baby of eight days old, so as to save him from *impundulu*. Another woman, that happened to be present at the time, bade Mrs. Young not to take the child ; for, should we do so, *impundulu* would be so angry that he would call for either our own child, or for myself, and whoever was called would die !

“Some years thereafter a Native doctress, who often came to see us, brought a girl, who was said to be always seeing *impundulu*, and who was staying with the doctress to be cured, so that we might be shewn the said

spirit and so become convinced of its existence ! We were taken outside and the girl pointed to some *alto-cumulus* clouds ! The complaint from which the poor girl was suffering, we would call hysteria ! ”

Mr. W. W. Roberts provides me with two personal incidents connected with this same mysterious bird. He heard its name *intakezulu* given by a Native to a Wandering Albatross, washed up at the Xoja (in litt. 13/9/1923) ; and ten years afterwards a “ Native chemist,” who was being questioned on the matter, produced from his collection of curiosities the head and bill of a large marine bird which he definitely stated to be *intakezulu*. The bird’s lower mandible protruded slightly beyond the upper and fitted like a sheath round the sides of the upper, somewhat penguin-like. The bird was not known to Mr. Roberts, who pleaded in vain with its owner to lend it to him for purposes of identification.

A person who has been struck by lightning and has recovered must not be asked to kill a fowl, for the fowl—being of *impundulu*’s kindred—might be avenged by *impundulu* on the person concerned.

Certain women are believed to have an *impundulu* which they have inherited from an ancestor and which they can send on nefarious errands for others’ hurt.

As *impundulu* is believed to be fond of milk, the witch-doctor prepares for it a bowl of milk containing poisonous herbs, that, when the bird drinks thereof, it may die.

When a person is putting up blood or when his nose is bleeding, it is said of him : *wanyiwa yimpundulu*, he has been sucked by *impundulu*.

During the discussion on Consumption at the 1937 Bunga meeting, the councillor from Libode informed the gathering that, in West Pondo-land, this dread disease went by the name of *impundulu*. “ It is a disease that is incurable. It is stated that the breath of these people has been sucked by *impundulu*. When one suffers from the disease, that person is taken away and hidden at another kraal, so that *impundulu* might not see that person, and that sufferer infects the people at the kraal he has been taken to.”

This strange creature figures in the proverb :

Ubambis’ ithole lempundulu, lit. he has caught the chicken of *impundulu*, i.e. he has made a wonderful stroke of luck, he is well pleased with his good fortune. Compare Eng.—He has found a mare’s nest.

A Pirie Incident.

On the morning of 20 March, 1914, a number of children appeared at my door with a Cattle Egret in their hands. This beautiful bird, in spotless white plumage, had in passing over Pirie descended towards the

huts and, settling on a garden post, had fallen to a Native's gun. At my call the gunner came to recount the story and had hardly finished before the headman arrived on the scene. The latter reported that one of the mission-land huts had been struck by lightning and that two women from Emdizeni had been killed.

The story of both occurrences spread like wildfire ; and, from the curious coincidence, those of a superstitious turn of mind drew the inference that the white stranger, so ignominiously slaughtered in a strange land, was none other than the lightning-bird and that the unfortunate Native who had shot it would sooner or later pay the penalty with his life.

While I was still at work on the egret, the District surgeon, Dr. Chute, arrived and together we went off to the scene of the tragedy. On the way he detailed to me what had happened at his last lightning-case, at Jaftas, where a boy and a sheep had been killed. The people had been doctored by an old blind man, who, with an assegai in his hand, stepped over the sheep and thrust his assegai into it ; he then cut off its lips and its cyclids, and, roasting these to a cinder on a pan over a fire, he proceeded to scarify himself with the assegai and to rub the burnt ashes into the cuts. He then scarified each person in turn and rubbed the ashes into their cuts.

I had just learned that the occupant of the burnt hut was a lightning doctress and I expected in consequence to find some ritual in progress on our arrival.

There was no mistaking the destructive power of the lightning. Only the mud wall of the hut was standing and even that was scorched, while round its base lay the charred remains of the thatch. Near the door of the hut, outside, lay the two dead women, each under a blanket, and on the east side of the hut had been dug close to the wall a grave sufficiently broad to allow of the two bodies being laid side by side.

The Field-cornet was taking down the doctress' deposition when we arrived. She and a girl Nomqopo had been sitting near the door of the hut inside, and a woman Nofasi with a younger woman had been sitting on the opposite side of the hut. Entering by the door the lightning had separated the two women there, killing Nomqopo, and, traversing the hut, killed Nofasi and set fire to the hut as it passed out. The doctress had immediately applied the Native remedy tried in such cases but had failed to restore the two women. As by this time the hut was burning, the bodies were pulled outside.

The Field-cornet informed us that the people had already been doctored before our appearance. Close to the burnt hut was another whose wattle roof was still unthatched. Into this the doctress retired and through the open roof she could be seen at work with her medicines.

She had two different kinds of plants, one of which was sneezewood, which she was trimming in readiness for further operations.

No coffins had been made, and it was clear that none were to be made. The District surgeon went off, and the Field-cornet waited on with me for the arrival of the Police, as required by law. The cold drove us to shelter under the lee of a hut, and here one of the friends of the dead women, rendered talkative through liquor, told us that the elder woman had brought the girl to be treated by the doctress.

On the arrival of a policeman, a last look was taken at the bodies. Each woman was then wrapped up in her blanket. An intoxicated man got into the grave and kept shouting directions, till he was ordered out ; his successor in the grave was just as bad, and the two kept talking at each other.

Meanwhile the doctress, clad in a white blanket and with her medicine-bag hanging from her neck, busied herself in bringing the twigs which she had been trimming and in dropping them in the grave. A little below the hut had been lying some chopped branches of *intsihlo* ; these, with the aid of a red woman, she trimmed and brought by instalments to the grave. The two bodies were laid side by side ; the girl's bag was put at her head ; the woman's seemed to be bound inside her blanket. *Intsihlo*-twigs were then scattered all over the corpses.

I was in a perfect quandary, not knowing what to do. I gave out the hymn "*Yinto eyoyikekayo*," whilst the doctress still circumambulated the grave, dropping in her twigs. She went about her business with an absent-minded look, as if detached from the world or suffering from some derangement. I read the parable of the Ten Virgins and prayed.

The filling up began and I waited to see what further might be done. A black goat tied up at hand was evidently intended for the ceremonial close of the proceedings, but no move to kill it was taken during my stay.

Three days later I found the remains of the lightning-struck hut knocked down and arranged in the form of a cone.

The District surgeon and the headman who were with me that day have both passed away, but, as far as I know, the man who shot the egret is still (1928) alive.

CHAPTER II

FLIGHTLESS BIRDS

Ostrich.

Though the name of the Ostrich, *inciniba*, is well-known, there is a strange lack of Xhosa folk-lore regarding the bird. This is all the more surprising in view of the many contacts that must have been made by the Xhosas with the birds in former days, and in view of the references made to ostriches in the available accounts of other tribes.

At the Bushmen caves and shelters in the Transkei, large pieces of ostrich egg-shell are found in conjunction with stone implements ; and, at the Bushmen's Rocks on the boundary of Blythswood, an ostrich shell bead was obtained by Dr. Laidler in the course of his excavations there in 1932.

On the making of these beads, as Stow tells us, much time and labour must have been expended. The hard shell was boiled and softened in cold water, then cut into small pieces, through which a hole was pierced with a little flint or agate drill; they were then rubbed into small rings like beads and polished. The finished beads were threaded to form a girl's belt, from three to seven inches wide.

The egg-shells served in former days as water-containers. When in the Griqua country Backhouse records, under date of 11 September, 1839, how some Bushwomen and their children came to the fountain for water. "They used ostrich egg-shells," he writes, "for bottles and drinking-vessels ; these were furnished with a short neck, formed of some sort of gum." In the same connection, Stow (*Native Races*, pp. 49-50) states that this neck was made of the black wax employed by bees to stop crevices in a hive and adds that the mouth was closed with a plug. "The women could carry a considerable number of these at a time, in a rude kind of net slung across their shoulders ; and the shell-bottles when filled were packed away in a cool place ready for use."

From Stow we learn also that "some of the Sculptor tribes used to ornament the surface of these shells in a most elaborate manner, covering them over with etchings of various animals, and sometimes even with hunting and other scenes. The delineations stood out boldly from the white ground, from the engraved lines having been blackened with charcoal or other pigment. Gemsboks, giraffes, gnus, zebras, elands and various kinds of antelopes, lions and serpents, men and women were in many instances engraved upon them with admirable skill."

The method adopted by the Bushman in hunting the quagga and other wild animals, by disguising himself in the skin of an ostrich, is familiar to us from school-books and is described by Stow on pages 84 and 85 of his book.

Ostrich-feathers were used to ornament Basuto shields a hundred years ago. Backhouse, writing under date of 11 July 1839, says that the Basuto "in their combats use shields of a remarkable form, surmounting and balancing them by tall plumes of the black feathers of the ostrich. These plumes are also used in attacking lions, which dare not advance against a number of them stuck into the ground; but the plumes are most serviceable to the herdmen, who, when they wish to leave their cattle, stick one of them into the ground; the cattle are taught to feed and lie down around it, and to regard it as the herdman's representative. The number of feathers required to make one of these plumes is so considerable that one of them is equal in value to an ox."

Jackass Penguin.

For the Penguin, Mr. P. R. King supplies me with the name of *unombombiya*, in use at Mazeppa Bay. Further east, the name given to this bird is *inguza*,—a name furnished by Rev. J. H. Soga and Mr. W. W. Roberts independently.

CHAPTER III

DABCHICK TO EGRETS

The name currently applied to the Cape Dabchick *unokwilkwiwi* attempts to reproduce the trill of the bird. At Tabase the name assumes the form *unokwibili*.

From a different point of view, that of the pot-hunter, the bird is known at the Umtata mouth as *unonyam' embi* (bad meat),—indicating that its flesh is not palatable to the Native. (W. W. Roberts).

A Pondo name for the species, *intloyilisa*, has been given me by Mr. Smith.

The Xhosa name for the Pelican is *ingcwangube*, with a final vowel variant -a. Rev. Basil Holt informs me that a trading-station and the river adjoining it near Mount Packard, six or seven miles from Coffee Bay, are called *Ngcwanguba*.

The Zulu name is *ifuba* or *icuba* (Bryant).

To Rev. J. H. Soga I am indebted for the name of the Malagas, the southern representative of the gannet or solan goose, *um-* or *i-* *kholonjane*.

At the Shixini breeding-place, the White-breasted Cormorant goes by the name of *ugwidi*. This name continues along the Bomvana-land coast (Rev. J. H. Soga); but at Coffee Bay appears under the cognate form of *ugwiti* (plur. *oogwiti*), with the alternative *igwiti* (plur. *amagwiti*) (W. W. Roberts). In Eastern Pondoland a completely different name *umrwega* is found (W.W.R.).

For this species, Bryant gives with a query the Zulu name *iwonde*; and for the small Reed Cormorant the Zulu name of *umphishamanzi*.

For the Darter or Snake Bird I have received no distinctive Xhosa name. In Zulu it is known as *ivuzi* (Bryant).

Black-headed Heron.

The name *ukhwalimanzi*, in use from the Cis-kei to Flagstaff and north to Qumbu, ought to be, and generally is, reserved for the Black-headed Heron; but it is sometimes used generically to include the grey heron, and is even applied to the finfoot (W. W. Roberts). On the other hand, the black-headed heron has had at the Umtata mouth the name of the white-breasted cormorant, *ugwidi*, transferred to it (Rev. B. Holt); and, in Eastern Pondoland also, it shares with the grey heron the name in use there for the cormorant, *igwiti* (W. W. Roberts).

No Native bird-name illustrates more graphically the state of flux in which a number of bird-names is found to be than *ukhwalimanzi*. There are

at least twenty-four modifications of this standard spelling. Even in the same centre great latitude may be observed in the spelling of the name, as may be witnessed from the fact that in the 1929 essays received from Clarkebury there occurred fifteen variations in spelling. The prefix varies between *u*, *i*, *isi* and *usi*; and the first half of the stem has the forms of *khwal-*, *khwali-*, *khwalu-*, *khwel-*, *khwela-*, *khweli-*, *khwelu-*, *khol-*, *kholi-*, *kholu-*, and *skhwal-*.

This renowned vermin-killer frequents the dry veld and the reaped maize-fields far more than the river-sides.

Ungayibona ihamba emathafeni ngokuba ifuna iindawo ezineminxhuma, ithi ke isakubona inyoka iyisukele, ibaleke inyoka, iyokungena emnxhunyeni; afike naye ukhwalmazeni eme ecaleni komnxhuma, alinde ukuphuma kwayo emnxhunyeni imane ukuthi nyi ngeliso kancinane. O! ivele inyoka, isuke le ntaka iyithi gxo entloko (Baziya).

[You may see it on the prowl on the veld looking for spots with holes. As soon as it spies a snake it gives chase and the snake makes off to enter a hole. On reaching the hole, the heron mounts guard beside it waiting for the snake's emergence, peeping now and then into the hole. Out comes the snake, and the heron grips it by the head].

Another Baziya essayist attributes a peculiar precautionary measure to the snake-hunting heron :

Itya inyoka, ethi phambi kokuba iyibambe, iqale ithathe incha iyiggume entloko, ize iyixhele.

[It eats the snake ; but, before it grips the snake, it first covers the latter's head with grass and then kills it].

Other names applied to herons can hardly be regarded as strictly specific. The name *ugilonko*, evidently an attempt to reproduce the *kronk* of the herons has a wide range ; at St. John's it is applied to the grey heron (Rev. B. Holt), and at the Gordon Memorial Mission in Natal it is in use for the black-headed heron.

In the 1929 essays, there appeared in one from Polokong school the name *ikokolofiti*. The same name appeared in a Sesuto essay in the form *kokolofito*, which is identified in the Sesuto Dictionary as *Ardea cinerea* (the European, or grey, heron). [During a visit to the Zoutpansberg in 1911, I took down as the Sipedi name for the heron, *hólolohúto*, which was explained to me as meaning "stretched and bent" (in allusion apparently to the folding back of the neck on the shoulders in flight).]

The Grey Heron is not commonly differentiated from its smaller relative, the black-headed heron. At the Umtata mouth, however, as Mr. W. W. Roberts and Rev. B. Holt independently assure me, this

species bears the name *ucofuza*. At Elliotdale, it is known as *undofo* (Rev. J. H. Soga), a name found also in a Clarkebury list.

For the **Purple Heron** two names, supplied by Mr. W. W. Roberts from the Umtata mouth, *undofu* and *ucofuza*, are probably both generic. On the Bomvanaland coast, *unocoju* is applied to the black stork (Rev. J. H. Soga).

The **Goliath Heron** occurs so seldom in Kafraria proper, that it bears no distinctive Xhosa name. In Zululand, its names, as given by Bryant, are *unozalizingwenya* or *unozayizingwenya* and *unokhoboyi*. These names may have their definition extended so as to take in other species.

Egrets.

Various species of egrets occur sporadically throughout Eastern Cape Colony, but, so far as is known to me, they lack any distinctive names. At the junction of the Inxu and the Tsitsa they are grouped together as *ingwamza*, a name which elsewhere belongs to the white stork.

In Northern Natal, where the **Cattle Egret** or Tick-bird is a common species, it bears the Zulu name of *ilanda* (Mr. Ian Matheson).

The **Little Egret**, in Zulu, is called *u-* or *i-ngekle* (Bryant).

As egrets are superficially so much alike, their names, like those of herons, tend to be used generically.

Red-necked Little Bittern.

One of these birds, with the name *ihase* attached, was sent to me by Mr. Viedge of Tabase. At a later date Mr. Viedge expressed to me his doubts over the association of the name *ihase* with the species he had sent me and thought *ihase* was really the Ethiopian snipe.

CHAPTER IV

THE HAMMERHEAD

The Xhosa name for the Hammerhead *uqhimngqoſe* is in use in the Cis-kei and also about Clarkebury in the Transkei. The name *uthekwane* by which the bird is known to Fingos and Zulus, is that commonly heard in the Transkei and in Pondoland. Of this name a number of modifications are found in different districts ; at Ceru-Bawa, Kentani and Bokuveni, the form is *uthekwana* ; among the Baca, it is modified to *utsekwane* ; and at Clarkebury it is heard, along with the two forms *uthekwane* and *uthekwana*, in the form *utsekwana*.

The name *uthekwane* has passed into common parlance to describe a colour like that of the bird :

Ungeva umfazi ethenga iqhiya emdaka athi : ndiphe uthekwane, oyiqhiya exela umbala wayo.

[You may hear a woman, in buying a dark head-kerchief say, " Give me a *thekwane*," that is to say, one of the same colour as the bird.]

The Hammerhead and its Crest.

The hammerhead has caught the imagination of the Native people from its habit of remaining for hours at the edge of a pool, where it is supposed to be admiring itself in the water and inwardly commenting on its personal appearance. The monologue which the bird is supposed to be carrying on generally centres round its crest, but is expressed in various ways :

Ndimhle ngapha, ndimbi ngapha, ndoniwe yile ndawo or yile nkobonkobo.

[I am pretty on this side (looking at its face), I am ugly on this side (looking at the back of its head), I am quite spoiled by this affair (referring to its crest)].

Ndimhle ngapha, ndimbi ngapha, ndingqongqozi ngapha.

Ndimhle ngapha, ndimbi ngapha, kodwa nge ndimhle ndonke [but would that I were wholly pretty !], *ndoniwe yile ndawo.*

Ndimhle ngapha, ngaphandle kwezi silihwu sindonileyo.

[I am quite pretty on this side, except for this tuft which spoils me.]

Ndimbi ngapha, ndenzive yile ndawo ; le ndawo ayitsoyo lingantjo eli ; kukho inkolo yokuba ubuthi sakhe buhlala kulo.

[I am ugly on this side, on account of this affair. The " affair " he

talks about is his crest. There is a superstitious belief that he keeps his bewitching-matter there.]

From Emfundisweni comes the following variation :

Ungafika izibeka amacala emlanjeni, ihlamba, ngokungathi ithi : eli cala alivasekanga, eli livasekile.

[He looks at himself in the river, first on one side then on the other, washing and apparently saying : " This side is not washed ; this other side is washed."]

From this Native interpretation of the bird's actions by a pool comes the sarcastic application of the name *Thekwane* to a person who keeps admiring himself in the looking-glass :

Yiyo loo nto kuthiwa emntwini xana ezikhangela esipilini ixesa lide, kuthiwe " nguthekthane."

[This is why it is said of a person who keeps staring at himself for a long time in the mirror : He is just a *Thekwane*.]

The vain conceited action of the hammerhead by the pool is also interpreted proverbially as implying that " the eye that sees everything else doesn't see itself."

The Nest of the Hammerhead.

The hammerhead has also caught the Native imagination by the bulkiness of its nest, the materials of which would fairly well fill a Scotch-cart, and the inside of which is supposed—by those who never examine it—to be so wondrously laid out.

Indlu yakhe idloko-dloko ngaphandle, kodwa ngaphakathi intle, kuba uya yityabeka ngodaka. Amagumbi endlu kathekwane mathathu. Elinye igumbi limdaka, kuba kulapho kudlelva khona amasele, ungafika amathambo ethe saa. Elinye igumbi lihle, kulapho azalela khona amaqanda akhe ; ungafika kukho indawo ethambileyo nje ngomqamelo usome kuyo amaqanda akhe amathathu. Elinye igumbi uhlala kulo emini.

[Externally, its nest is a ragged-looking structure, but internally it is quite nice, for the bird plasters it with mud. There are three rooms. One is dirty, for there the frogs are eaten and you may see bones scattered all about. The second is fair to behold ; it is the hatching-chamber ; there, on a soft place like a pillow, you may see the three eggs lying. The third room is occupied during the day.]

The three rooms are described more tersely by another essayist :

Elokugala lincholile linamathambo ; elesifini lelokusutha ; elestitathu lihle kakhulu, kulapho azalela khona amaqanda.

[The first room is defiled, with bones ; the second is the sitting-room ; the third, very fair to behold, is the hatching-chamber.]

The Pillow.

The "wooden pillow" figures as a unique piece of furniture inside the large nest.

Ngaphakathi kwendlwane yayo, kukho umqamelo wokhuni eqamela ngalo.

[Inside its nest is a pillow of wood on which the bird rests its head.]

Inomqamelo iqamela ngawo, loo mqamelo wenziwe ngezinti nezigaga. Xa iqamela, iqamela ngomlomo, izinti ezi izibekela okokuha isothi xa ihleli endlwaneni iwele ngentloko emnyango, ikevazi ukubona ngaphandle. Le nto yenza umqamelo kungenxa yokuba indlwane yayo inkulu.

[It has a pillow made of sticks, and on this it rests. When resting, it rests on its bill, so arranging the sticks that when in the nest it has its head looking out at the door so that it is able to see outside. The reason why it makes the pillow is because its nest is big.]

Why is such a big nest needed?

A gorge containing a hammerhead's nest may have assigned to it the name *kwaThekwane* (at the hammerhead's home). The bird's nesting-place is also playfully referred to as *efukufukwini* (at the rubbish-heap).

Why should the hammerhead require a nest out of all proportion to its size? The correct answer to such a question remains a mystery, which may yet be solved through patient study of the bird; but, meanwhile, the Native belief may be given. The nest is regarded as a storage-chamber for food or for discarded bones.

Ithi xa isaakha ibambe amasele abe maninzi iwaseke endlwaneni ide iyigqibe indlwane isenza loo nto. Ithi xa izalela ingaphumi endlwini idle la masele ibiwaqokelela, inkunzi nayo ithi emini ibambe amasele ing awadli iwase emazini. Inkunzi ilala ndawonye nemazi.

[When building, it catches many frogs and puts them in the nest, and, until it has finished the nest, it keeps on doing so. Then, when incubating, it does not go out of the nest, it lives on the frogs it has gathered. The male also during the daytime catches frogs; it does not eat them but brings them to the female. The pair of birds sleep together.]

Uthekwane ulixelegu kakhulu, kanga ngokuha ukuba ufumene nokuba ngunonkala uya kuthi akugqiba ukumtya aphose amathambo egumbini awasiye aphi.

[The hammerhead is such a slut that if it finds even a crab it will, after having finished eating it, put the bones in the room and leave them there.]

The Hammerhead as a Wizard.

Although the nest is occasionally deliberately set on fire and burned, it is usually immune from the Native boys. From what cause does the bird secure this immunity for its home? Undoubtedly from its being held in awe as a wizard. In carrying off nesting-material from the Native huts, it is believed to be acting in the same way as a wizard, who must get hold of something belonging to the person he means to harm before he has any power to harm him, and who deliberately gets hold of a person's hair or spittle or other such thing, that through the possession thereof he may effect his nefarious purposes.

Yintaka engumthakathi, iinwele zabantu uya zithabatha, aakhe ngazo.

[The hammerhead is a wizard; it takes human hair and uses it in building its nest.]

Ngaphakathi, indlu yakhe intle ngokwenene, yaakhiwe ngodaka. Kuthi ekubeni kuggiyiwe ngodaka, isuke le ntaka ihambe ifuna iiintsiba noboya emizini. Kuthi yakuba ifikile ekhaya izokufuna iiintsiba ezithambileyo zenuku, uve abantu begala bephunguza besithi :—“naanku uthekwane intaka yamagqwira ; yigxotheni ; kukho omnye wasakuthi osel’ efuna ukusithakatha bucala.” Le ntaka ayifane ihambe ekhaya ; ixela ububi ; yintaka ezikhola kunene.

[Inside, its nest is truly beautiful, built of mud. When the mud portion is finished, the bird goes about among the kraals, looking for feathers and wool. When it comes to our home seeking soft hen-feathers, you will hear the people saying as they look from side to side :—“Here's Thekwane, the bird of the wizards! Drive it off! It is going to bewitch one of us secretly!” It does not come to our home without a reason. It is predicting evil. It is a highly conceited bird.]

In the event of the nest being destroyed, the bird is represented as mourning :

Mhla amakhwenkwe ayichithileyo loo ndlu ikhala kalusizi. Bathi sukuba isithi :—“ndohlala phi na mna, ndohlala phi? Ndone ni na, bafo ndini? Ndone ni na? Ndizihlalela nje apha. Ezenu zichithwa ndim na?”

[When the boys destroy the nest, it calls mournfully. They say it cries :—“Where am I to live? Where am I to live? What harm have I done, fellows? What harm have I done? That was just my dwelling-place. Have I destroyed yours?”]

The Vengeance of the Hammerhead.

The bird does not, however, content itself with mourning; it proceeds to take vengeance.

Ukuña ukhe wadiliza indlu yayo, uya kuñona se kusibekela kwa ngoko iman' ukukhala, ukuña uthé wafalchela endlwini iza kufika ihlale phezu kwendlu ikhala ude ubethwe lizulu, ize imke.

[If you destroy its nest, you will see the sky overcast on the spot as the bird keeps on calling ; and, if you run into the hut for refuge, it will sit on the roof and call till you are struck by lightning, and then it will go away.]

From Mount Frere also comes the story that, when the young are taken, there will be a thunderstorm that same day. The same belief is held at Emfundisweni.

Ukuña kukho umntu oyichithileyo, kuba kho iindudumo czinkulu ngaloo mini.

[If a person destroys its nest, great thunderstorms take place that very day.]

Vengeance may also be taken in another fashion.

Uthi xa afumene umntu esona indlwane yakhe, anxhame kanga ngokuba ngelinye ixé/a unxhama azule phezu komntu, amt/hekele entloko kwa ngoko umntu afe.

[When it has found a person destroying its nest it speedily (seeks vengeance) ; sometimes it hovers over the spoiler and lets its droppings fall on his head, thus ensuring his instant death.]

At Pirie, the person who harries the nest is condemned to be a silly and homeless wanderer.

The Hammerhead as a Sacred Bird.

Naturally the bird itself, as well as its nest, is sacred. Dire vengeance follows the man who kills it.

Yintaka eng, abethwayo. Xa kuñie kho umntu oyibethileyo, kufuneka anyangwe kwa ngoko, esagqiba nje ukuyibetha. Kufuneka asunelwe iggiña lokuba ma limphe amayeza. Ukuña khona ukhe wayekwa uya kuña kwa ngoko. Loo ntaka ongathi xa uyibekile uthi :—“ hayi, akukho ntaka ilunge nje ngayo ! ” Kanti chu akukho nto iyiyi. Ilunge nje apha ngaphandle.

[It is not a bird at which boys throw their sticks. If anyone hits it (and harms it) with a stick, he must at once be “ doctored,” immediately after striking it. A witch-doctor must be found for him to give him medicine. If he is left alone, he will die at once. This is a bird about which you might say on looking at it :—“ There is no bird so good as this ! ” But in reality there's no such thing. It is good only in its outward appearance.]

Or again :

Asiyibethi le ntaka, kuba ukhe wayibetha yafa, uya kukhuthuka iinwele ubé yinkqayi.

[We do not throw our sticks at this bird, for, should you chance to knock it down dead, you will lose all your hair and become a bald-head.]

The same fate is in store for the boy who touches the nest ; the owner comes and cuts off his hair and bewitches him.

Even an unsuccessful attempt on its life may be fatal to the assailant :

Kuthiwa ukuba le ntaka unokuyibetha ingafi kuthiwa nguwe onokufa.

[It is said that if you can hit this bird without its dying, it is *you* who will die.]

Yet there are those who, under provocation of its remaining fearlessly where it is as they pass by and obsessed by the fear of being bewitched by a bird of such unusual habits, will venture to kill it. In Blythswood, a hammerhead with a broken wing was once brought to me ; it had paid this penalty through neglecting to budge out of the way of a superstitious passer-by.

The Hammerhead as a Rain-bird.

The hammerhead is classed with the ground hornbill (*intsikizi*) as a rain-bird (*yintaka yemvula*), and, like the latter species, is believed to foretell rain by its cry :

Iya sixeleta xa kuza kuna, iya khala xa isa kuna.

[It tells us when it is going to rain, it calls when it is about to rain.]

Ungayiva mhla kubaleleyo ikhala, ukhe wayiva isenje njalo, kuza kunetha enkulu imvula.

[When there is drought, you may hear it calling ; and, should you chance to hear it so calling, (know that) there is going to be a heavy downpour.]

The cry is interpreted as : *koma, koma, kwathi kere kere*

[It's dry ! it's dry ! the ground is hard !] ; and is believed to be uttered when the sun is excessively hot and the rain is scarce.

Kere kere is an attempt to imitate the trilling cry, which is otherwise rendered as : *ke ke ke kikikiri ri ri kikikiri*.

The bird may therefore be used, as *intsikizi* is used, as a charm to break the drought :

Asiyityi thina, kodwa siya yizingela siyifake emanzini, sifuna ine imvula ; ayinakuze iyeke ukuna de siyikhuphe emanzini.

[We do not eat the bird, but we hunt it down and put it in the water, as we want rain ; it will not stop raining until we take it out of the water.]

Another method of using the rain-bird effectively was revealed in a St. Matthew's essay of 1910. In time of drought, the boys kill one of these birds, tie a string round its legs and hang it head downwards on a

tree. This inspires in the old people great hope of seeing the drought speedily break.

The Hammerhead as a Bird of Omen.

It will not be wondered at, after all that has been said regarding this bird, that the hammerhead is a bird of evil omen, especially if it flies over a hut or settles upon it.

*Le ntaka ayithandi kudlula phezu komz*i*, okokuba ikhe yadlula phezu komz*i*, ngaba kukho into eza kwehla.*

[It is not its own wish to fly over a Native village, so that, if it should do so, something is likely to happen.]

*Yintaka yama/swa, kuba ithi xa ikhe yazula phezu komz*i*, kwazeke ukuba kuza kuhla into embi.*

[It is a bird that brings ill-luck, for, should it hover above a village, something evil is about to befall you.]

Uku^{ba} uthe wahlala phezu kwendlu emz ini, kuse kukho into embi eza kuhla kuloo mz i.

[If it settles on the roof of a hut, something terrible is sure to happen in that village.]

*Uku^{ba} ihambe phezu komz*i*, kuza kuba kho into embi. Umz*i* ma unyangwe. Baya t^{sho} nakule ntaka ukuba ngeyobugqwifa.*

[If it passes in flight over a village, some mishap will follow. The village must be doctored. They also say even about this bird that it is one of the bewitching birds.]

Mrs. Young, of Main Mission, told me (in November 1910) that in her district, if a hammerhead settled on a hut, an ox had to be sacrificed to avert death.

If a person wishes to turn a hammerhead out of the course which it is evidently taking and which he does not wish it to take, he shouts after it : *unukiwe ngapho, thekwane!* [You are smelt out over there, Thekwane] or *akunywa ngapho, thekwane!* [That's not the place for going aside!]

About Emgwali a curious oath is in use :

Ndifunga uqhimngqo/e engendanga!

[I swear by the hammerhead that has never been married !]

CHAPTER V

STORKS TO DUCKS

White Stork.

The White Stork rejoices in a large number of local or tribal names, but is usually recognisable—throughout the Cis-kei and across the Transkei to Kentani and north to Matatiele—under the name of *ingwamza*. On this name, moreover, some of the local names seem to be based or shew a root-relation with it. The name in use about Mjilo, in Victoria East, *ingwangwane*, exemplifies this. Another name *ingodomza*, supplied by Mr. W. T. Brownlee, is regarded by him as a corruption of *ingwamza*. The Nqamakwe name *umgodoziya*, which appears also in a Clarkebury list and in two lists from Polokong, Matatiele, takes us a step farther off from the original. (At the junction of the Inxu with the Tsitsa, the name *ingwamza*, not being required for the stork, is applied to the egrets.)

Among the Tembus, the Pandomise and the Pondos, the Stork goes by the name of *unowanga*.

Another name of wide distribution east of the Kei, being heard from the Kei valley to Flagstaff and northwards to Tsolo, is *unowamba*, with the alternative forms *unowambu* and *unowambo*. (This name, like some others, is in a state of flux. In 1921, five of the first-year students at Blythswood used *unowamba* and nine *unowambu*. I tested the 1929 First-year class, and found *unowamba* used by twelve boys, *unowambu* by six, and *unowambo* by four. In the essays received in 1929 from Native schools, this name appeared in lists from eleven centres. With two exceptions, the names from particular centres were uniform, *unowamba* occurring in five, *unowambu* in three, and *unowambo* in one. The exceptional centres were Blythswood and Lamplough, whose pupils are not confined to the immediate neighbourhood; in Blythswood essays the name appeared in all three forms, and in Lamplough essays it appeared as *unowamba* and *unowambu*.)

As referred to under the wattled starling, this name is considered by Mr. W. T. Brownlee to be merely a corruption of *uwambu* [(the wattled starling) and to be erroneously applied to the Stork, simply because he too is a locust-eater. In this connection, notice should be taken of the Zulu name for the black-winged pratincole, *uwamba*, another locust-eater.

On the other hand, some of my young essayists refer both this name and *unowanga* to the stork's gait :

Eli gama (unowambo) liveliswa kukuhamba kwakhe, ku&a ehamba uthi wambu-wambu.

[This name is derived from the bird's manner of walking, with its head bending in unison with its stride].

Siyibiza ngelo gama (unowangu) ngokufua ithatha isithuba esinga ngonyawo xa ihamba (Emfundisweni).

[We give it this name, for in walking its stride is as much as a foot long.]

In the upper part of the Tsitsa basin the name for the stork is *unoye-nge*.

In Natal and Zululand the name is *unogolantethe* (grasshopper-catcher).

The white stork, as seen from a distance, is commonly likened to a girl dressed in a black frock with a white blouse (*fan' ukuba yintombazana enxibe ilokhwe emnyama neblawuzi emhlophe*).

A very noticeable feature during the stay of the storks in South Africa is the variation in the colour of the legs. These, normally red, are in many individuals pure white. The probable explanation is that the birds moult the skin of their legs and then for a season have pure white shanks, but a St. Cuthbert's essayist attributes the change in colour to climatic conditions :

Bathi xa kubanda imilenze ibe bomvu, kuthi xa ku/su/u ibe mhlophe.

[They say that in cold weather the legs are red and in hot weather they are white.]

Two interesting anatomical features come to light in Emfundisweni essays. The stork, so we learn in one of these essays, has two windpipes, which are always full of little creatures ; the fat of the stork, it is incidentally added, resembles that of a goose and is useful in guns. The stork, we are told in the other essay, has its eyes so placed that it cannot see straight ahead.

Xa unqalene naye, akanakho ukukusiona, de abe ube waphunguza.

[When you are straight in front of the stork, it cannot see you until it turns its head sideways.]

The coming of the stork is, at Mpokane and probably elsewhere, regarded as presaging drought.

At the mouth of the Xoja river, the **Black Stork** goes by the name of *unocofu* (Rev. J. H. Soga).

Ibises.

The Native names for the **Hadadah** resemble the English in being onomatopœic. The name in current use in Kafraria is *ing'ang'ané*, corresponding to the Sesuto *lengangane*. In Pondoland it assumes the

shorter form *ihaan*. At the Gordon Mission there is, in addition to the name *inkankane* which runs on into Zululand, another name *unongganga* in use. The latter name takes us away from the onomatopœic versions and introduces us to another line of thought. A fuller name in Zululand *ingqangqamathumba* arises from the belief that "a person who mocks it will break out in abscesses" (Bryant).

The hadadah presents itself at times as a bird of good omen :

Xa ubona amang'ang'anekhathaza ngokubabazela apha phezulu, kuza kuba kho indyebo nje ngalo nyaka ke. (Emfundisweni).

[When the hadadah are continually flying above, they foretell a rich harvest, as happened this year (1929).]

The proverbial saying : *uthathisele amathole eng'ang'ane*, he has taken the hadadah's nestlings (and will consequently be kept mindful of it by the birds' calling after him):—is a quiet way of saying, "He has offended a vindictive man."

The **Bald Ibis** or Wild Turkey bears the Xhosa name of *umcwangele*, and the Zulu one of *umxwagele*.

Its peculiar appearance has led to its name being applied to a man who has no hair on his head : *indoda ingumcwangele* (the man is a bald ibis, he is completely bald.)

In the Transkei two cliffs occupied by this species take their name *eMcwangele* from the bird.

The **Spoonbill** is of such rare occurrence in Kafraria that the absence of a Xhosa name is in no way surprising. Even in Zululand the name occasionally given to the bird *isixula' masele* is only a makeshift, being strictly referable to the black-winged stilt (Bryant).

The **Flamingo** is practically unknown in Kafraria. Round St. Lucia Bay it is known as *ikholwas?* (Bryant).

Ducks.

Ducks, without discrimination of species, are known as *amadada* throughout Kafraria, Natal and Zululand. In Basutoland occurs the cognate form *letata*. The domestic duck figures in the Xhosa proverb :

Idada lidada kwesalo (isiziiba).

[The duck swims in its own pond], which is comparable to the Scotch : The cock crows croosest on his ain midden-tap.

The tame duck, as she waddles about quacking, is supposed to be saying :

Isifuba sam sithe gaa gaa gaa.

[My breast is too far forward.]

To which her spouse replies :

Uzithi tshwe tshwe tshwe.

[You should anoint yourself !]

Geese.

The Egyptian Goose bears in Xhosa the name of *ilove*, a name which, according to Mr. Smith, becomes *ilongwe* in Pondoland.

The Xhosa name for the Black Spurwing still eludes me ; the Zulu name, as given by Bryant, is *ihoye*.

The name for the domestic goose *uranisi* is a corruption of the Afrikaans *gans*. It figures in the proverb :

Wandilalisa noranisi, he made me sleep with a goose, i.e. he made me as comfortable as if I were under a blanket of goose-feathers, so that he might rob me when I slept.

CHAPTER VI

DIURNAL BIRDS OF PREY

Secretary.

Bird-lists from many sources indicate that, throughout its range in Kafraria, the Secretary bears universally the name of *inxhanxhosi*. In many areas it receives the supplementary name of *unobala*, a translation of the English name, with the alternative form (at St. Cuthbert's) of *umabalana*. The kindred nick-name of *unosiba* (Quill-user) appears in a Ncambele list.

The Zulu name is *intungunono* (Woodward).

Vultures.

The **Cape Vulture** occupies a place in the Native imagination beside the ground hornbill, the bateleur and the hammerhead. The vulture is dreaded by the Native boys, who believe it capable of standing against a man in fight and of using its wings as a man does his arms.

The ordinary name *ixhalanga* is in almost universal use throughout the Native area. In lists from Emfundisweni and Polokong, the name given is *idlanga*; towards Tabankulu this appears in the cognate form *ihlanga* (W. W. Roberts). At St. Mark's there is a nickname in use for the bird,—*umbolombini*.

The Chief of the Vultures.

In practically all the essays that describe the vulture, reference is made to the chief (*inkosi*), but in only one essay is his name given,—*isilikwanguubo*. Although personally I have never seen this "chief" at a gathering of vultures, I have no doubt but that he is the **Eared, or Black Vulture**.

A Use for its Quill-feathers.

Along the foothills of the Drakensberg, and out as far as Baziya, the Natives keep by them a vulture's quill-feather for use in certain affections of the throat and chest. A remedy is sought for such affections by inserting the feather into the throat and twirling it about to remove all the mucous matter.

Xa sinendawo evundileyo ezifuseni zethu, siya zivasa ngosiba kwayo olude oluxhwithwa ephikweni.

[When we have a "rotten" patch in our chests, we cleanse the latter out with a long quill feather of the vulture.]

The Vulture as a Glutton.

Kwa igama eli—ixhalanga—liya yichaza le ntaka ukuba isisiporu, into efane idle. Hayi ngokufane idle, uthi nokuba umntu ukufanise nayo uvakale usithi undigqibile, ku&a le ntaka idla yonke into eyinyama, nokuba se ibolile ,ayikhathali, idla nje ngokungathi ithi okuya ngaphakathi akusulali. (St. Cuthbert's).

[The very name of *Xhalanga* denotes that this bird is a glutton, that just eats anything. It has no particular choice of meat ; and, if you are likened to a vulture by anyone, you say that person has cursed you. For this bird eats flesh in any condition ; even though the meat be rotten, the bird does not care ; it eats as if declaring that nothing entering its stomach can kill it.]

The Vulture as a Slut.

Yintaka elixelegu, ku&a idla ing, avasi.

[It is a slovenly bird, for it's not in the habit of washing.]

The Vulture as a Bird of Omen.

Rev. Basil Holt has directed my attention to an incident recorded in the *Benoni City Times*. On a mid-January day, 1926, about five hundred vultures were hovering over Germiston. "The Natives, who watched the birds with the greatest interest, averred that, amongst them, such an assemblage meant war and battle."

Method of Capturing Vultures.

The following device for destroying the vulture hails from an Emfundisweni source :

Bathi abantu, xa besuna ukuyibulala, basike inyama ibe ngumbengo omde nga ngezinyathelo exithandathu, bawubeke ngasesikwaneni esifileyo, ize ke iwulinge ukuwuginya, ize ke imiwe ifele kwelo qhinga elinjalo.

[When people want to kill the vulture, they cut a long six-foot collop of meat and put it beside the carcase. The vulture tries to swallow it and is choked, yielding up its life by a trick of this kind.]

Their Respect for their Chief.

That which impresses the Native mind most deeply in the vultures' way of life is their respect for their chief. This respect is shown by the way in which they treat him at a carcase.

Ezi ntaka zinembeko kakhulu enkosini yazo.

[Vultures show great respect towards their chief.]

Zifuna ukufela apho inkosi yazo ifela, ziwlulamele umthetho wenkosi yazo. Xa kukho isilwanyana esifileyo inkosi ifike ihlale kude namaphakathi ayo, aze amaphakathi wona ayilungisele iindawo ezibetele. Ayiphathi nto

konke esilwanyaneni esifleyo. Athi amaphakathi ayo, akuggiba ukulungisela inkosi, adedele phaya kude, kuze kutye inkosi, nese lirala ngaloo mini liya kuwušamba umqala walo, xa kusitya umntu omkhulu.

[They seek to die where their chief dies, and they respect the law of their chief. At a carcase, the chief keeps at a distance with his councillors and his councillors prepare the tit-bits for him. He doesn't touch anything of the carcase himself. When the councillors have finished preparing the feast for their chief, they move a good bit off and the chief falls to, and the biggest glutton that day will keep his throat tightly closed so long as the great man is eating.]

One explanation for the vultures' conduct is as follows :

Uya kuze ubone, mhla se kukho into efleyo nokuba lihase zoqala zonke ezinye iintaka ziliqangqulule ukulungiselela inkosi, nje ngokuba ke kusazeka ukuba inkosi ayinakuhlala apho kumdaka, kukhe kut/hayelwe kuqala, zithi zakuba zigqibile zisuke zonke zihlale phaya. Itye inkosi ikhetha-khethe indawa-ndawana ethandwa yiyo, ithi ke isakwenela isuke, zandule ke ngoku ezinye ukutya.

[When there is a carcase, such as a dead horse, all the other vultures begin to tear it open in readiness for the chief ; as it is well known that the chief cannot stay where there is dirt, therefore they first clear the way for him. When they have done so, they settle at a distance. The chief eats, picking out the morsels to his liking. When satisfied, he departs ; and the rest then fall to.]

The method of procedure at a carcase, gathered from many accounts may be detailed as follows. On arriving at the carcase, the vultures first gouge out the eyes (or the eye that has been left by the raven-spy). Then the councillors set to work, breaking a way into the carcase, while the chief waits a little way off. Having successfully broached the carcase, they select tit-bits such as chunks of lung and of intestine, and these they carry to the chief. He then enters the cavity made by the councillors and chooses further tit-bits from liver and lungs for himself. While he is inside, the other vultures stand around in sentry fashion, ready to meet any enemy that may approach. They will defend themselves against man with wings and beak, and will suffer no one to approach while their chief is inside at his repast. After the chief has satisfied his hunger, he emerges ; and the other vultures now enter and get their share. Soon there is nothing left but bones.

Egyptian Vulture.

The Egyptian Vulture bears the Xhosa name of *inkqo*, which would seem to be cognate with *inkqe*, the Zulu name for the Cape vulture. For the Egyptian Vulture, Bryant gives as the Zulu names *unobongoza* and

uphalane; he implies that this was the species referred to in the phrase currently used in Tshaka's time: *oophalane balambile* (the vultures are hungry), to indicate that the chief had been seized with a fit of blood-thirstiness. These birds were consequently known as *izinyoni zikaShaka* (Tshaka's birds).

That the custom of throwing victims to the vultures was not confined to Tshaka appears from Owen's *Diary*, 1837-38, with extracts from the Zulu interpreter, Mr. H. B. Hully. Hully writes: So often were people put to death (by Dingaan) that the vultures were accustomed to sit round the Great Place, outside the enclosure and also within, without any fear whatever; and, so soon as a man or woman was pinioned ready to be carried away, the vultures would run and fly on before, in order to be ready for the food which the king prepared so plentifully should be left for them.

Falcons.

Two species of Falcons are distinguished by the Natives,—the Kestrel and the Lanner.

Kestrel.

The various names given to the Kestrel all spring from the same root. The commonest form of the name, in use from the Cis-kei to Pondoland, is *intambanane*, with the variant spellings *intambanana* and *intambanani*. At Herschel and among the Pandomise, this name becomes *uthebe-thebana*; and in Griqualand East it assumes also the form *umantebhe-ngebana*. In a Holy Cross Mission list, the name appears as *unontebana*. The Zulu names *umathebeni* and *umathebe-thebeni* are also akin.

The Native girls love to watch a hovering kestrel; they think of it as an expert dancer; and, as soon as they see one hovering, they begin to sing to it and clap their hands, fancying that the bird is encouraged by the music of their song to continue its dance in the sky. The girls' song at Pirie to the hovering kestrel is:

Ntambanane, ndim lowo!

Dancing kestrel, here I am!

In Tembuland I have taken down the following:

Ndandazela ntambanane,

Ngonyam' egqumayo!

Keep hovering, kestrel!

Roaring lion!

A St. Cuthbert's pupil writes:

Uthebe-thebana 'ngumdlobisi waabantwana. Ithi xa ive ingoma imi inanazelise amaphiko, kut/ho ebantwaneni kubu mnandi bakuyibona.

[The kestrel rejoices the hearts of the children. When it hears the singing, it stands (fixed in the sky) fluttering its wings. To the children it is very pleasant when they see the bird (so doing).]

The Champion Dancer.

Rev. Irvine Njoloza says that, from its habit of hovering in the air *intambanane* is held in high esteem by the Native people. At a wedding feast, school-young-men and young women usually form themselves into a singing and dancing ring. One by one the dancers leave the ring and come forward towards the centre of the ring. The competition becomes very keen, and the lad or lass who is found to excel the others in the art of dancing is generally hailed as *intambanane*. The subsequent expression of admiration, accompanied by loud applause, takes the form : *akadlali, yintambanane!* [lit. she is not (simply) dancing ; she is a *ntambanane* ! i.e. She is an expert dancer, a worthy equal of *intambanane* !]

The kestrel's staple food consists of insects, lizards and mice. Occasionally, at nesting-time, a small bird is brought as food for the young. One of the Flagstaff pupils describes it as taking chickens and resorting to trickery to attain its end, but I cannot help thinking that some other species is here confused with the kestrel.

Yintaka ethi xa ifuna ukubamba amantsontso enkuku, idlale neenkonjane phakathi komzi.

[It is a bird that plays with the swallows in the village when it wants to snatch up a chicken.]

Lanner.

For the Lanner, the name in common use from the Cis-kei to Pondoland is *ukhetshe*, with the alternative spelling *ukhetsha* in many localities. A number of dialectic spellings, however, occur ; a Baziya list gives the spelling *ukheje*, which, with the alternative *ugeje* is found in an Emfundisweni list also. The latter passes easily into the Pondoland form *ugeja*.

Some of the 1929 lists give a diminutive form of the common name ; at Emfundisweni *ukhetshane* is in use ; and of this form are found the variations *ukhetshana* (Clarkebury), *ukhetshani* (Emfundisweni) and *ukhesane* (Ludeke). This is cognate with the Sesuto *khechane*.

In Matatiele the form *ukhele* is found.

Its Prowess.

The lanner is a great chicken-thief (*ngunothimba weenkuku*).

Ayibonakali xa izayo, usuke uyibone sel' ilithatha ngequbuliso ilibamba ngeenzipho exibukhali, ethi ukuña ilimfikile nokuba libuye laphuncuka lingabi sabuye liphile.

[The lanner comes unnoticed ; when noticed, it has already seized a chicken unexpectedly in its fierce talons. No chicken that has once felt those talons has any hope of surviving even though it should slip from the lanner's grip.]

The Lanner and the Kite.

From four different centres comes the story that is usually told of the Cape kite, of the lanner's retiring in winter to a recess in a cliff to undergo a moult and of its living throughout that season on chickens which it has stored up. This story would imply that in those centres the lanner is not observed in the winter months.

Ukhet/she ngumkhuluwa kantloyiya, yena uuba amant/ontjo ; ngoku njalo yena uwathuthela endlwini yakhe ukuze atye ebusika xa kubandayo. (Clarkebury).

[The lanner is the elder brother of the kite. He steals chickens and carries them off to store them in his eyrie, that he may eat them in winter when it is cold.]

Ehlotyeni ukhet/she uritwula amant/ont/o, amane ewabeka emgolombeni, aze athi ebusika xa sel' ephelelwwe ziintsiwa agale ahlale aphi, amane ewatyua. (Ncambele).

[In summer the lanner carries off chickens and keeps storing them in its cave ; and, in winter, when all its feathers are lost through the moult, it begins to stay there, living all the time on those chickens.]

Natural Falconry.

In some parts of the Native Territories, such as Griqualand East, the lanner may often be seen in attendance on the boys at a quail-hunt. It is welcomed by the boys on such occasions as their helper ; but its assistance at such hunts would not ensure its own immunity from the sticks of the hunters in the event of its coming within striking distance.

Ukuva siya yizingela le ntaka (isagwityi), kukho ukhet/he, ayisoze ivuke iphaphe, iya kuxolela ukuba nide niyibulale, mhlawumbi ibulawewe zizinja. (Emfundisweni.)

[If we are hunting quail, with the lanner present, the quail will not get up and fly, but will be content to let you kill it or be killed by the dogs.]

Uyimpi kuthi, abuye asincede xa sizingela, ngokuva usixinela intaka ide ihlale phantsi siyizingeleze siyibethe.

[The lanner is our enemy, but he helps us when we are hunting birds, for he keeps the bird down for us and it keeps close till we surround it and kill it.]

Ukuba kubethwa iintaka uya kulubona ukhet/shana lumphaphazela phezu kwabantu lulinde intaka evukayo, lufe ke luyihlaše ngeenzipho zalo. Abantu baya lukhwazela luyilahle bayithathe (Emfundisweni).

[At a bird-hunt, you will see the lanner flying above the hunters waiting for a bird to rise, then it will pierce it with its talons. The hunters shout at the lanner ; it drops the bird and they secure it.]

A 1910 essay-writer of St. Matthew's, while writing in appreciation of the help received from the falcon during quail-hunting, regarded the bird as an utter nuisance to the boys' traps from its habit of breaking traps and eating the trapped birds.

Proverbial Sayings.

A special call *hu!*, or a whistle, is employed by the Natives to frighten the lanner from the fowls. This cry the fowls come to know, and on hearing it they flee to hide themselves. The same cry is used by the Natives to inspire fear in fowls that are destroying garden produce and to lead them to decamp.

Sithi xa sibone ukhet/ha senze ikhwelo, naxa siwabona (amant/ont/o) eqwaya izityalo zethu senze kwa lona, aze abuleke ecinga sibona yena, ke ngaloo ndlela sithi ukhet/ha uya sigeqe/jela. (Baziya).

[When we see the lanner, we make a peculiar whistle (to frighten it away from our chickens) ; and when we see chickens scratching up our plants we make the same whistle, and they run off thinking we see the lanner. This explains our saying : The lanner is working for us.]

When a hen is scratching up maize in a garden, the people say of it : *ifuna isit/hixo sikakhet/he* (it is looking for the Lanner's key, which must be found before any reconciliation is possible.—*Stewart Xhosa Reader III*, p. 11.)

Cape Kite.

From all other local birds of prey the Cape Kite is readily distinguished by its forked tail. The standard form of the Native name given in the Dictionary, *untloyiya*, ranges through the Cis-kei and across the Transkei to the Umtata basin and northwards to Ncambele. The forms in use by Pondos and Pandomise are *untloyila* and *untloyile*, the latter persisting into Zululand.

The variations in spelling afford another example of the state of flux in which some bird-names are. Rev. Basil Holt writes : " I have heard a bewildering number of variants, including *intloyiya*, *untloyiya* ; *i-* or *u-ntloyile* ; and all these forms again with distinct pronunciation of *-nhl-* instead of *-ntl-*."

The Cape kite is known by this name throughout its range in S.E. Africa. Bryant gives *ukholo* as a synonym for *untloyile* ; but, as he

identifies *ukholo* as the African Sparrowhawk, he may be following Woodward who identifies *unhloile* as *Accipiter rufiventris*, which is the scientific name for the African, or Rufous-breasted, Sparrowhawk.

As stated under the section on gulls, Miss Meg Gavin has informed me that the name for the Cape kite, *untloviya*, is in Pondoland applied to sea-gulls. No confirmation of this statement has yet reached me ; but a reference to this kite in *Notes on Some Birds of Dar-es-salaam* is very suggestive in this connection. "When a steamer is in harbour at Dar-es-salaam," our authoress informs us, "these kites may always be seen hovering round, uttering their mew-like cry, darting down to take a bit of ship's garbage floating on the water, sometimes fighting for it with the gulls."

Cape Kite and Lanner.

The kite is considered a relation of the lanner (*ukhet/he*) :-

Ukwa ngomnye umzala kakhet/he.

Of both of them it is said :

Ukuba utha wayibetha—untloviya nokhet/he—uthatha imini yonke ukuze uyidle, kuba ilukhuni qgita.

[If you happen to kill one of these birds—kite or lanner—you will take a whole day to eat it, for it is exceedingly tough.]

The Kite in Winter.

When the kite disappears for the winter months, it is commonly believed to retire to a safe place among the rocks, whither it has previously conveyed a large number of chickens to serve as winter provisions. There it undergoes a complete moult, and, during its time of helplessness, it feeds on the chickens which it had the foresight to store up for this emergency.

Uya wagqiba umantsont/o ethu, umana ewathutha ngamanye aphindlele nokuba kukahlau ngemini, ewathuthela endlwini yakhe ukuze awatye ebusika xa kubandayo.

[The kite finishes off our chickens, carrying them away one by one and returning for others even five times a day, gathering them into its nest as provision for the cold winter season.]

Kuthiwa uthi xa efumene intsonfo lenkuku emzini, emke nalo ayokulifaka endlwaneni yakhe eliweni, atye izibindi nezinye izinto ezingaphakathi kuphela. Ungasiyeka isiqu salo some aze asitye ebusika neempuku azibambayo.

[The story goes that, when it has found a chicken at a Native village, it makes off with it to deposit it in its eyrie on a kranz ; it eats the inward

parts only, and leaves the flesh itself to dry and in winter eats it and the mice it catches.]

Kuthiwa ebusika iintsiba zakhe ziya xhwitheka zonke kungabi kho mbubu konke.

[It is said to undergo in winter a complete moult extending even to the down.]

Yintaka enobulumko obukhulu, kuba ukutya ekutyayo yinyama yamantsontso enkuku. Le nto incomeka ngobulumko kukuba ilazi ixesa lempilo yayo ebuthathaka, kuba yintaka engenakho ukuphuma ebusika ngalo lonke ixesa lenggele. Wenza imiqwayitho kanti ukuze aphile ngayo ebusika. Indawo ahlala kuyo uhlala emnxhunyeni eliveni. Umnxhuma wakhe mhle ugudile.

[It is a very wise bird, for the food on which it lives is chicken-flesh. Herein lies our reason for considering it wise ; it knows the time of its frailty, for it is a bird that cannot issue forth (from its nest to hunt) in winter during the whole period of cold. It makes bird-biltong for its sustenance in winter. Its eyrie in a hole in a kranz is nice and smooth.]

Xa untloyiya eza kuphuma, kugale kuphume imbubu yakhe ent/a, athi mhla aphumayo kugguthe kakhulu, ilizwe lizele luthuli.

[When the kite is getting ready to leave its winter-quarters, first its new down appears ; and on the day of its going forth a high wind arises and the country is full of dust.]

Uthi akuphuma apha ebehleli khona, se zihlumile iintsiba, kuba kho umoya omkhulu.

[And when, from the den where he spent the winter (in the moult), he emerges with his new plumage, there is a great wind.]

Teacher John Sotashe has furnished the following three notes dealing with *untloyiya* :—

Why the Kite is immune from the Boys' sticks.

Untloyiya akaboyiki kakhulu abantu, kuba akafumane abulawe. Xa umntu ebulala untloyiya zisuke iinwele zakhe zivuthuluke nje ngeentsiba zikan-tloyiya ebusika.

[The kite is not greatly afraid of the Native people, for it is not usually killed thoughtlessly. When a person kills a kite, all the hair of his head falls out as the feathers of the kite do in winter-time.]

How Boys "play" with the Kite.

Ngenxa yokuba mbuna kwakhe ade amakhwenkwe adlale ngaye ngokuthi amphosele amasele nokuba yinyama ; ngelinye ixesa asonge isiziba sebayi esinqhukuva asincumeke umlilo asiphose kuye siruthe sakufumana umoya phezulu, atshe kuba kaloku ,akulula kuye ukusilahla.

[Because of his being so tame that the boys can play with him, throwing frogs or a piece of meat to him, occasionally the boys will roll up a piece of cotton blanket into a round ball and set fire to it and throw it to the kite (who seizes it). When the rag catches the breeze it flares up and the kite is burned, for now it is not easy for him to discard the rag.]

How Boys dispose of their Milk-teeth.

Xa umntwana akhumkayo uye axelehwe ukuba izinyo lakho elidala ma kaliphose kuntloyiya acele elitsha ukuze aphume amazinyo amatsha, athi : " Ntloyiya ! ntloyiya ! thabatha izinyo lakho elidala, uzise elam elitsha ! " Atsha elikhupha phakathi kwemilenze ukuliphosa kwakhe, angalikhangeli apha liya kuwa khona.

[When a child is losing its milk-teeth, it is told to throw its old tooth to the kite and beg for a new one, so that the new teeth may come out. The child says : " Kite ! Kite ! take that old tooth of yours, and bring my new one ! " The child at the same time throws it away between its legs, without looking where it is going to fall.]

Black-shouldered Kite.

The Black-shouldered Kite is well furnished with names. Its economic value is recognised in the names : *umdlampuku* (mouse-eater) and *unoxxwil'impuku* (mouse-snatcher). Its colour gives rise to the names : *unongwewana* (little Mr. Grey), with the alternative form in a Mqanduli list *ingwewane* ; *ulubisi* (sweet milk) ; and *umlungwana* (little White-man).

Another common name is *isithisane*, with the variant prefixes *u-* and *um-*. In the *izibongo* (praise-songs) of the Native herd-boys, the bird is known as *isagononda* (W. W. Roberts.)

In Natal, at the Gordon Memorial, the name is *inkociyana*. Woodward, in *Natal Birds*, gives as the Zulu name *uklebe*, for which name (though identified quite differently in his appendix) Bryant gives as synonyms *uheshe* and *usomheshe*. Bryant also gives *uzasengwa* as a name which this species shares with the kestrel.

Its flight is thus described :

Le ntaka iphapha intinge kanye, ithi ukuza kwayo ize ngamandlakazi amakhulu. Ngamanye amaxeza uyibone ime esibaka-bakeni idlalisa amaphiko ayo ngokungathi yintambanane.

[This bird flies straight up, and in its descent it comes with great velocity. At other times you see it fixed in the sky, quivering its wings like a kestrel.]

Eagles.

The larger eagles, being so seldom seen at close quarters, tend to be lumped together under one generic name *ukhozi*,—a name which is in current use from the Cis-kei to Zululand. By the process of elimination, however, this name seems to me to belong properly, in Kafraria at least, to the **Martial Eagle**.

Teacher John Sotashe describes the true *ukhozi* as having a light colour like the vulture, and has described to me the following stratagem by which the bird was caught in the olden days.

A lump of *ikhulathi*—a characteristic tree of stunted growth whose identification has yet to be determined—was brought from the forest and trimmed to the size of a fowl. The trimmed dummy was covered with feathers and set as a decoy where the eagle had been committing depredations. The eagle, mistaking it for a real fowl, swooped down on the dummy and buried his claws in it. At once he found himself trapped, for he could neither carry off the heavy *khulathi* nor extract his talons from it ; and so he fell an easy victim to the harassed fowl-owner who was lying in wait for his coming.

Woodward, who has no place in *Natal Birds* for the martial eagle, assigns *ukhozi*, when used specifically, to Verreaux's or the black eagle. Bryant, however, in his appendix gives the martial eagle as one of the four species to which *ukhozi* is applied, and associates (in his appendix) *isihuhwa* with the crowned and the martial eagles.

The *isibongo* of Ngangelizwe contains the following reference :

Lukhoz' olumaphik' angqangqa solo,
Ndada ndanwen' ukunga ndinganamaphiko.

Eagle with mighty wings

Would that I had such wings.

Another puzzling eagle-name, *unt/o*, seems to be resolved by a proverb received from Teacher Sotashe,—*unebala likant/o*. This proverb refers to a species which is easily recognisable by a conspicuous mark, and to me fixes its identity as the **Black Eagle**—a bird whose black plumage is set off by a white rump. The proverb means,—he has the mark of the black eagle, an unmistakable and unforgettable mark ; he has the mark of the beast and cannot help shewing his true colours. It is applied, for example, to a man who, after having appeared for a long time to be friendly, has been found to be treacherous.

This name appears also in a proverb : *wabab' unt/o* (the eagle is snared), given by Rev. J. H. Soga in his *Amazosa* p. 350, and explained by him as referring to one who, while on his defence, makes an admission which gives away his case. He is in the toils.

The **Sea-eagle**, with its distinctive plumage and its loud cry, is known as *unomakhwezana*. A cognate form is *inkwaza* (W. W. Roberts), of which the Zulu equivalent is *inkwazi* (Woodward).

The **Crested Hawk-eagle**, adorned with an easily-visible dependent crest and displaying unwonted fearlessness in the presence of man, has earned for itself two distinct names, *it'haba lehaje* (horse-tail), in reference to its waving crest ; and *isiphungu-phungu*, cognate with the name *pungu* used widely in East Africa for a large bird of prey.

The Zulu spelling varies considerably : *isipumongati* (Woodward), *isiphungumangati* (Bryant), *isipumungumangati* (Tyler).

Tyler, in *Forty Years among the Zulus* (1891), p. 111, relates a Zulu custom regarding this bird :

When cattle stray away and are lost, a hawk called *isipumungumangati*, about the size of a crow, is consulted. If it points its head in a certain direction, searchers are immediately sent towards that point, secure in the belief that they will find the lost animals.

A similar custom prevails in Kafraria with regard to a chrysalis bearing the same name as the hawk,—*isiphungu-phungu*. The chrysalis, when touched, wriggles its tail about. Children seeking strayed animals ask of the chrysalis *ziph' iinkomo?* (where are the cattle ?) and accept the point at which the next movement of the tail comes to rest as the answer indicating the required direction.

Bateleur.

From the Cis-kei to Flagstaff, the Bateleur has, as its distinctive Native name, *ingqanga*. It boasts, however, quite a number of nick-names :—*intaka yamadoda* (the bird of the warriors), *intaka yempi* (the bird of the army), *intaka yot/hala* (the bird of the enemy), *intlaba mkhosि* (the raiser of the war-cry).

In lists from the Flagstaff district another name appears. In its full form—which runs north-eastwards into Natal—it is *indlazanyoni* ; but it has a shorter form *indlanyoni*, with the variant *indlanyoli*, which latter has been given me from another Pondoland source as *indlanyula*.

In Zululand, this eagle is known as *ingququlu*, with the nick-name of *indlamadoda* (the eater of the warriors), in allusion to its habit in former days of eating the bodies of warriors left on the battle-field (Bryant).

An awe-inspiring bird.

This bird is held in great awe by the Natives :—

Yile ntaka ke leyo abantu unga fika bethukana ngayo.

[This is the actual bird by which people curse one another.]

Yintaka engummangaliso, ngokuſa ing'akuva nokuba iphi na xa uchukumisa indlwane yayo.

[It is a marvellous bird, for, no matter where it is, it would know if you touched its nest.]

Ayifuni nokuba kuwe nosiba hwayo.

[It does not want to drop (and lose) a single feather.]

Ithi, ukuba usiba hwayo lukhe lwawwa phantsi, iluchole imke nalo iye nalo apho ihlala khona.

[Should one of its feathers fall to the ground, it picks it up and carries it off to its dwelling-place.]

The bateleur is immune from harm at the hands of the ordinary Native ; but, on account of its awe-inspiring qualities, it is greatly sought after by witch-doctors.

A Bird of Omen.

The bateleur is one of the outstanding birds of omen. Its very cry indicates trouble somewhere ; it is rendered : *lof'ilizwe* (the country will die i.e. war is imminent).

Ithi xa ngaba umntu useluhambeni yaza yabona ukuba kukho ingozi eza kumhlela nhlarwumbi ukuba kukho ijamncwa eliza kumenzakalisa, isuke yenze isikhalo esibanzo. Aze ke lo mntu enze amanyathelo okusinda ubomi bakhe.

[Should a person be on a journey, and the bateleur see that danger will befall him or a wild beast will harm him, it makes a prolonged cry, and that person takes steps to save his life.]

Ithi okokuba ithe yakhala phezu komz,i ibe ixela into embi eza kuſa kho phakathi kwaloo mzi.

[If it calls over a Native village, it is foretelling some evil about to happen in that village.]

Ayifane ihlala phantsi. Ukuſa ngaba ikusithe ngesithunzi sayo nje ngokuſa iphapha phezulu umntu akabi nangqondo ipheleleyo. Abantu bayo kholwa ukuba yintaka yokuthakatha.

[It does not just sit down, without a reason. If perchance it covers you in flight with its shadow, you will never again have full use of your senses. People believe that it is a bird that practices witchcraft.]

Ithi okokuba ithe yamt/hekela umntu entloko uſa kwa ngoko.

[If its droppings fall on a man's head, he dies forthwith.]

The fullest account of the portentous meaning of this bird's presence is given in an essay from Emfundisweni, written by Nimon Ndingi :

Indlazanyoni inesithunzi iyoyikeka. Ithi xa ikhe yavela, kwaziwe okokuba kukho into embi eza kuhla, iphaphela phezulu kakhulu. Ikholisu

ukuthi nokuba kuza kwenzeka into emzini wendoda, enje ngokuja kwentsapho yayo, mhlawumbi iinkomo zayo, kubonwe ngayo sel' iphapha malunga phezu kwezindlu, ikhale ngelizwi elit'ho kubande umxhelo, ibethe amaphiko, ithi ha-a-a-a. Its'ho ngelizwi elilusizi ikhala ixeja clide izingeleza lowo mzi waloo ndoda. Indoda yalovo mzi ikhawuleza kwa ngaloo mini ibize amagqira azokwelapha. Le ntaka iholisa ukuvela nokuba kuza kuba kho imfazwe. Zivela ezi ntaka zibe ninzi xa kuza kuhla into enje ngaley, zenze izijwili phezu kwemikhosi, kuthi kwakubulawa omnye phakathi kwabatlwi kuhle ibe nye ikhala kalusizi isithi ha-a-a-a-a! Imkuphe ilihlo libe linye insiye. Ngazo exo zizathu le ntaka ifaluleka kakhulu emadodenayibulawa nangubani nje; ibulawa ngamaxhwele, nawo aqale alaphe intsapho yawo ngokuja kunokwenzeka idemeje enkulu phakathi kwemizi yawo xa ekhe ayibulala.

[The bateleur has an awe-inspiring spell. When it appears high overhead, some evil fortune is sure to happen. When any misfortune is about to happen in a person's village, such as the death of one of his family or perhaps of his cattle, the bird proclaims it by flying straight over the huts, uttering a cry that makes one's blood run cold, flapping its wings and calling *ha-a-a-a!* It maintains this sorrowful cry, as it circles round that person's village. Off he goes that very day to summon the witch-doctors to his home. This bird usually appears when war is imminent, appearing in numbers when anything of that kind is about to happen. The birds wail over the contending armies. When one of the warriors is killed, down comes a bateleur maintaining this sad wail, plucks out one eye and then leaves him. For these reasons this bird is held in high repute among the men ; it is not killed by any Tom, Dick or Harry, but by witch-doctors only, and even witch-doctors must take precautions by rendering their family immune before killing it, for great damage might be done to their villages in the event of their killing it.]

Another noteworthy point from the same school runs :

Kuthiwa kwakuthi xa kukhona imfazwe kwamanye amazwe kuqale kukhale indlazanyoni.

[It is also said that when there is war in other countries, it is hailed by the bateleur's cry.]

From Baziya comes a further point of interest :

Izithi kwicala esinge ngakulo ukupapha phezu kwabantu, kuthiwa clo cala liza koyiswa.

[The side over which it keeps flying is the one that will be defeated.]

The esteem in which the bateleur is held is echoed in the proverb : *ingqanga ifile*, lit. the bateleur is dead, i.e. the man of renown has passed

away. It is also reflected in one form of address in vogue in Native courts:—*Ngqanga neentsiba zayo*, lit. Bateleur and its feathers, i.e., Chairman and meeting.

Buzzards.

Two species of buzzard are commonly distributed in Kafraria. The Steppe Buzzard comes as a summer visitor from Europe and haunts the open veld; the resident Jackal Buzzard haunts the mountainous districts.

The **Steppe Buzzard**, as a ground-loving species, is one of our best-known birds of prey. Throughout the Cis-kei and across the Kei to Clarkebury and north to Umtata, it is known as *isanxha* (Embo, *isangxa*). This name figures in a proverb supplied by Teacher John Sotashe: *izangxa zidibene* (the rivals have met).

"The flesh of *isangxa*," writes Fred Madlingozi, a St. Matthew's essayist of 1910, "is very tough and it is eaten by boys only. Big people do not eat the bird, because it eats lizards and mice which are disregarded by Native people. The bird is always chased by the crows whenever they see it. From my own point of view, this bird is very humble."

For the steppe buzzard the Tembu name is *isigoloda*, with the alternative spellings of *isagoloda* and *ugoloda*, and (at Baziya) *isagolokoda*. Among the Pandomise it becomes *umagoloda*, which appears in the proverb: *umagoloda walus' iimpuku* (the buzzard herds the mice, i.e. by eating them.)

In a Ludeke list, the name appears as *isigobodo*, which, in a Gura list, assumes the form *isigobodi*; a further variation, *isigoboti*, comes from a Pondoland source.

The name *isikrawu-krawu*, given by Kropf, is confirmed by Mr. W. W. Roberts.

For the **Jackal Buzzard**—often generically referred to as *isanxha*—the distinctive name is *indlandlokazi* or *intlandlokazi*, under both of which forms the Zulu name also is found.

Goshawks and Sparrowhawks.

The members of these groups have no satisfactory Native names known to me. In Griqualand East, I have heard the names, *ukhetjhana*—diminutive of *ukhetjhe*, the lanner—and *ukhetjhhe lomlambo* (the river-falcon), applied to the **Rufous-breasted Sparrowhawk**.

In Zululand, the **Little Sparrowhawk** goes by the name of *umqwanyini* (Bryant).

Harriers.

Harriers do not appear to be clearly discriminated by the Natives from other birds of prey.

The Pallid Harrier has received two different names from Blythswood students who chanced to be accompanying me when we met with the species. One of these *ulubisi* (milk) refers to its colour and must be regarded as generic, as it is applied to the black-shouldered kite also. The other *umphungeni* (drive him away !) refers to its predatory habits at the kraals. Somewhat analogous to this latter name is the Zulu name *umamhlangeni*, given with a query by Bryant for the **Cape Marsh Harrier**.

In Zululand there would appear to be a similar lack of discrimination, as there the pallid harrier receives the name of *umathefeni*, which belongs to the kestrel (Bryant).

CHAPTER VII

GAME-BIRDS

Francolins and Partridges.

From the Cis-kei to Flagstaff, as well as in Natal and Zululand, the **Red-necked Francolin** is known as *inkwali*, a name which, in cognate forms, runs through great part of East Africa.

'The name appears in one of the best-known proverbs :—

Akukho nkwwali iphandela enye, ephandel' enye yenethole (or *yenentfonjo*).

[No francolin scratches the ground for another ; the only one that does so is the one with chickens.]

This francolin is trapped by means of a cage baited with a maize-cob ; three or four birds may thus be caught at one time.

For the **Natal Francolin** the name in Pondoland, supplied by Mr. Smith, is *isakhwehle*, which in Zulu becomes *isikhwehle*.

The **Redwing Partridge** is commonly known, both in the Cis-kei and the Transkei as *isakhwatsha* or *isikhwatsha*. In Pondoland and in Griqualand East, as well as in Zululand, its current name is *intendele*, an alternative form of which—*ithendele*, plur. *amatendele*—is in use at Flagstaff as well as in Northern Natal.

[In Southern Rhodesia this same name *ithendele* is the ordinary Native name for the crowned guineafowl.—W. W. Roberts.]

The loud cry, familiar to European ears under the version *Get ! get ! get ! get your hair cut !* has various Native renderings :

Nkwenkwe, yinja ! [Boy, it's a dog !]

Thafa lenkciyo !

Gaga lenkciyo !

Eli thafa linenkciyo !

Dadadethu !

Gogo lengilo ! nqilo ! nqilo ! gogo lengilo !

This species figures in the proverb ; *ukuxak' intendele*, to puzzle the partridge.

Its habit of going in pairs or in coveys and of creeping through the grass so long as such procedure seems warranted is well known to the hunting boys, who have long studied these birds' habits with a view to outwitting them. When a partridge hard pressed by the boys or their dogs resorts to flight, it does so with a wild cry that is sufficient—were it

at all necessary—to warn its mate. This has the effect of setting the boys all agog, with sticks poised, for the rising of the mate or of the rest of the covey.

Its food is detailed as :—*umbona* (maize), *namathembu* (sparaxis), *neengcuwe neenqangoba*.

Partridges are trapped in the following method :

Xa sifuna ukuyibamba, sithi simbe iminxhuma apho sikholisa ukuzibona zihamba khona, sithele iinkozo zombona emnxhunyeni ngamnye, ubude bonnxhuma ngomnye bukholisa ukuthi bube ziinyawo ezimbini ; apha sithi sisumane ithendele linqabelekile ukuphuma.

[When we want to snare this bird, we dig holes where we are in the habit of seeing them moving about. We pour maize-grains into each hole, which is usually two feet deep, and we find the partridge (after falling into the hole in its eagerness to get the maize) quite unable to emerge.]

No distinctive name for the Greywing has come under my notice ; it seems that, as far as names are concerned, no discrimination is made between this species and the redwing.

Quails.

The name *isagwityi*, in universal use among the Xhosa for the Quail, is the Native rendering of the bird's liquid call *gwi gwityi*.

The name *isigwaca*, in use among the Zulus in northern Natal, has apparently a like origin. A Pondo proverb with its counterpart in Zulu refers to the risk taken by the bird through its unwillingness to fly :

Isagwityi esisuka mva sikhola wa xizigweba, the quail that rises last gets full share of the boys' sticks, i.e. delays are dangerous.

Bryant gives a second Zulu proverb with similar implication :—

Isigwaca silind' induku, the quail waits for the stick (of the hunter),—used by way of reproof to a dilatory person.

In the eyes of the Xhosa boys, there are three wonderful points about the quail,—the precocity of the young, the birds' tenacity of life and its wonderful transformation in autumn.

The precocity of the young is thus referred to :

Xa iqandusela amantsontso kwakubaleka neselisavele ngentloko eqanndeni intsonso liliruge iganda. (Baziya).

[When a brood is hatched, a chicken that has just got its head out of the shell will run off with the shell on its back.]

Or, as another from the same school expresses it,

Sona, awaso amathole alumkile, kuba aqanduselwa namhla nje abe sel' ezihambela.

[As for the quail, its chicks are very clever, for on the day they are hatched they are already able to go about by themselves.]

A St. Cuthbert's pupil allows the young quails somewhat longer time to prepare for their active life :

S'izala amaqanda amaninzi, athi eqandulwa amathole, abe sel' ebaleke ecwecwa emva kweentsuku ezimbini.

[The quail lays many eggs ; and the chickens, when hatched, are already on the move creeping among the grass after two days.]

The proverbial saying : *mathol' esagwityi* (quail's chicks) refers to the young scattering in all directions when disturbed, and is equivalent to : " Each man for himself."

Its tenacity of life is thus graphically described :

Ukuña umntu uyibethile, iya kubaba nokuba amathumbu aya jinga.

[If a person has knocked it down with a stick, it will fly off, even though its entrails are hanging out.]

But the transformation which the quail is supposed to undergo in autumn is certainly the most wonderful thing connected with the species. The bird is believed to turn into a frog. This explains away the otherwise mysterious disappearance of the quail in the winter season. As boys have a natural loathing of frogs, some of them refuse to eat quails, but the majority of boys easily overcome any innate scruples they may have on the matter.

An Emfundisweni essayist explains this belief without accepting it :

Xa kusebusika, ixhwitheka iintsiba ihlale emilindini, ithi xa ihamba itake nje ngesele. Ithi xa ixhwithekile umzimba wayo uya fana nowesele, imilenze yayo ingumfuziselo wemilenze yesele, le ntaka yahluke ngentloko namaphiko eseleni ; abanye afantu ,abayidli ngenxa yeso sizathu.

[In winter, it moults its feathers and stays in holes ; when on the move, it jumps like a frog. When in complete moult, its body resembles that of a frog and its legs are the counterpart of those of a frog. It differs in head and wings from a frog. For this reason some people do not eat this bird.]

In the matter of food, the quail is said to be specially fond of *iinqoba* (Afrikaans : uintjes) and *ubutyani bentaka* (Lantana salviaefolia).

Guineafowl.

The Swahili name of *kanga* is found over a wide stretch of East Africa as well as through Western Madagascar. In Yao, the name is *nganga* ; and, in Nyoro, *entajumba*. In Thonga (Shangaan) and Lenge the name becomes *mhangela*, and in Zulu and Xhosa *impangele*.

Quite probably the Xhosa name is onomatopœic ; but there is also in use a very definite rendering of the bird's cry : *Andikhathali*; I don't care.

Quite a different explanation is suggested by Mr. O. Brigg, one of my correspondents. *Impangele*, he says, refers to anything with white spots or dots, as if marked by hail—for which the Xhosa term is *isiphango*—and may be applied to a dress or suit or cloth so marked ; the allusion, in the case of the guineafowl, would be to the white-spotted feathers. But it is much more probable that the name *impangele*, originally given to the bird from its cry, may have later on been transferred (as the name *uthekwane* for the hammerhead has certainly been) to objects coloured—that is, dotted or spotted—like the bird.

In the 1929 essays, the points specially alluded to in connection with the guineafowl were its habit of basking in the sun [*ithanda ukotha ilanga*] ; and its habit of raising up the earth like a pig in its efforts to reach the roots on which it feeds [*iya wuvunguza umhlaba nje ngongathi yihagu, ngokuba itya neencambu zimithi.*]

Guineafowl are snared in much the same way as smaller birds :

Zidla ngokuthiyelwa kwensiwe isigu kubeku umbona phakathi, ukuze ingene iwe indlu.

[They are usually taken by means of a stone trap, under which the maize grains are placed ; when the guineafowl enters, the stone falls.]

Domestic Fowls.

For the domestic fowl the name *inkuku*—in its Xhosâ form or in cognate forms—has an extensive range throughout the area of the Bantu languages.

Many renderings of the cock's “ Cock-a-doodle-doo ” are in use throughout Kaffraria :

Ndikhumbul' eNxuba (or *eXuba*, or *eMbô*).

[I come from the Fish River (or, the Bashee : or from Fingoland.)]

Vukani ! kusile ! [Get up, it's daylight !]

Ndikhuthuk' esingeni. [I've lost all the feathers on the small of my back.]

Phakelan' iindwendwe ! [Dish up for the visitors !]

Ulahlekile ! [He is lost,—with a reference to the story of Peter.]

Kha uncazele, ntloyiya ! [Oblige me with a fill of tobacco, Mr. Kite !] to which another cock responds :

Yitsha kulowq ngakuwe ! [Ask it from that one near you !]

Ibulukhwe yakho idulu ! [Your trousers are expensive !]

Should a cock crow near a hut-door, it is taken to proclaim the

arrival of visitors or to portend unwelcome news. The ominous bird is driven away, with the accompanying comment :

Asifuni bantu, sidiniwe ngabantu !
 [We don't want people, we're tired of people !]
Asifuni ndwendwe ! or, *Asifuni ndaba !*
 [We don't want visitors ! or, We don't want news !]

Because of their close familiarity with domestic fowls, the Native people have enhanced their ordinary talk with a number of pat references to these birds.

Ukulala neenkuku, to go to bed with the fowls, i.e. to retire early, at the time when fowls go to roost.

Linkuku ziya lila, the fowls are calling. (If the cocks crow before midnight, the ground will be covered with dew in the morning).

Usuke waayinkuku, he was just a hen, i.e. he stood stock still without speaking.

Uqwayela phantsi, nje ngenkuku, he scrapes on the ground like a hen (that eats everything it gets) ; i.e. all his earnings go into the bank under his nose.

Mhlawumbi akungeyiboni inkuku apho izalela khona amaqanda ayo, kodwa ngenye imini iya kuza namantfontso ; you may not see where the hen lays, but one day she will come with her chickens.

Inkuku yasikwe umlomo, the hen has had her mouth cut (to prevent her eating her eggs) ; i.e. he is in a fix.

Azililanga, the cocks haven't crowed (to waken him up), i.e. he is mentally weak or deficient.

Uhleli (or, *ufukamile*) *phezu kwamaqanda abolileyo*, he's sitting on (or, hatching) rotten eggs ; i.e. he need not hope for any success.

Alternatively, this proverb appears as :

Ma ndivuke emaqandeni, mhlawumbi ade asole, let me get up from my eggs, they may prove rotten in the end ; i.e. if I don't bestir myself, my work will not be done.

Another proverb runs : *Iisisila senkuku sibonwa mhla lighuthayo*, lit. the fowl's tail is seen when a breeze blows, i.e. a secret is discovered when there is a hot discussion.

Unyawo lwenkuku "the hen's foot" is the Xhosa equivalent for the Government "broad arrow," used as the mark on forest beacons and as the stamp on the garb of prisoners.

The locative of this phrase in its contracted form *elunyaweni* serves as a place name to indicate the spot where a Government beacon marked with the "broad arrow" has been set up.

Unyawo hwenkuku is also the name of a child's string-game, in allusion to the "hen's-foot" pattern formed with the string.

Turkey.

For the domestic turkey there is no real Native name. That in use *ikwakwini* has been borrowed from the Afrikaans kalkoen.

The calls of the turkey are represented in dialogue fashion as a conversation between the hen and the cock. In reply to the hen's query : *Baphi abantu balo mz,i?* (Where are the folk of this village ?), the cock replies : *Bemkile, kusele ubuvuvu!* (Gone ! only the remnants, i.e. the children, are left !)

Alternatively, she asks : *Iikomityi ebe zilapha, ziye phi?* (The cups that were here, where have they gone ?),

and receives in reply : *Zife zonke zee-v - - -* (a trill with the lips) ! ('They are all broken, every one !)

At Blythswood, the girls in the Institution have given me a third version. The hen asks : *Iikomityi zalo nt/hato ziya ngaphi na?*

(The cups of this marriage, where are they going !)

and receives the reply : *Zife zonke cum!*

(They are all broken to pieces.)

In *Reaction to Conquest*, p. 288, Dr. Monica Hunter quotes one of her informants as maintaining : Many people will not rear turkeys or peacocks, because they are birds connected with lightning. It is said they always make a noise when it is thundering, not of fear, but of joy, as though they thank the heavens for thundering.

Button-quails.

The Button-quails are grouped under the generic name of *ingolwane*, which, in Pondoland, is lengthened to *isangolwane*.

At the Gordon Memorial, Natal, a button-quail was brought me by Mr. Ian Matheson with the Zulu name *ungoqo*. This name, along with *ivuba*, figures in Bryant.

Though differing from real quails by the lack of a hind toe, these small game-birds have the general appearance of quails and a certain resemblance to them in their habits.

Ingolwane lakhela emvikweni amaqanda amdaka nje ngawesagewityi, liya thwethwa.

[The button-quail builds its nest in the borders of the fields and lays dark eggs like those of the quail ; it creeps along among the grass.]

CHAPTER VIII

RAILS TO SANDGROUSE

Rails.

For the smaller rails, and for **Baillon's Crake** (No. 202 in the *Birds of South Africa*) in particular, the generic name is in a state of flux. At Blythswood, the forms *isizerense* and *isazenza* are in use. At the Umtata mouth the name is spelt by Mr. W. W. Roberts as *isizentse*. From Pondoland Mr. Smith gives me *isazinza*. At Tabase the form favoured is *isizinzi*, which agrees with the Zulu form of the name ; and at Tsolo the form employed is *isazinzi*.

The root idea in the name is " Just sitting still,"—in reference to the characteristic proneness of these birds to skulk in long or dense vegetation.

An independent name for Baillon's Crake, *iduputi*, is furnished by Mr. W. W. Roberts.

For the **Cornerake** Bryant gives *umjeke-jeke* as a Zulu name.

The **Red-knobbed Coot** derives its Native names from its conspicuous face-shield. Around King William's Town it is known as *unonkqayi* or Bald-head ; and in the Tsitsa basin it bears the name of *unompemvana*.

The **Finfoot** has no distinctive name of its own ; at the Umtata mouth it has the name of *ukhwalimanzi* (Black-headed Heron) sometimes applied to it (W. W. Roberts).

Cranes.

The **Blue Crane** or Stanley Crane, known in Kafraria as *indwe* and in Zululand as *indwa*, was in the olden days distinctively a warrior's bird, whose feathers adorned the heads of the fighting men during drill or war. When in Zululand a blue crane's feather was presented to a full-grown man by the king, it intimated to the recipient his imminent call to the honour of wearing the head-ring (Bryant).

From Archdeacon Woodrooffe I received the following fragmentary *isibongo* of the blue crane :

Ugaga ka Mzeya,
Intaka ehlonit/hwa ngumthnjana.
[The bird revered by the maidens.]

The stately **Wattled** or **Bell Crane**, now practically extinct in our area, formerly bred in the Transkei and was known to the Natives by distinctive names. These names—*iqayolo* and *igwambi*, with the

alternative form *igwampi*—have been supplied me by Mr. W. T. Brownlee and Mr. A. C. Cumming.

The surpassingly-beautiful **Crowned Crane** or **Mahem**, whose young are eagerly sought after as pets, takes its Xhosa name *ihem* from its cry. The Sesuto name is *lehehemu*.

Though resident, it indulges here and there in a limited amount of seasonal wandering from its nesting-haunts, and its return to its breeding-grounds is, in the region around St. Cuthbert's, regarded as a sign of rain :

Amahem wona aye eLundini, ahiale khon' apha de buphele ubusika.

[The mahem go to the Drakensberg and stay there till winter ends.]

Lisizisela imvula. Emaxesen iifika ngesiqingatha, ukuggita kwiyure yesihlanu kusasa lifike lihlale ngasemacibini lisithi ihm ihm ihm, limko ngeyure yethoba, libe liphindele kwalapho emini emaqanda ; kwa kuloo veki njefifikile iyaanda imvula enku.

[The mahem brings us rain. On reaching our district, it arrives in the morning about five o'clock and settles by the pools, calling out *ihem ihm ihm*. About nine, it departs ; but it is back again at the same spot at mid-day. In that very week that marks its arrival a heavy downpour occurs.]

(This belief in the rainstorm following the return of the mahem to their breeding-grounds has its counterpart, e.g. in the "Teuchits' storm," the rainfall that is associated in Perthshire with the return of the Peeweps to the nesting-haunts.)

Being a grain-feeder, the mahem does a certain amount of damage to Native crops, and a Clarkebury essayist says that in that area its known proclivities for devouring millet have led to the Natives' giving up the cultivation of that crop.

Le ntaka ilihemu iphila ngamazimba apha emGwali. Bambalwa abantu abalime amazimba ngenxa yamahemu, at/ho kungasiyeki nokhozo.

[This bird, the mahem, feeds on millet here at Clarkebury. Few are those who have cultivated millet on account of the mahem, who do not leave even a grain.]

Bustards.

Along the base of the Drakensberg, as in Zululand, the two large species, **Ludwig's Bustard** and the **Stanley Bustard**, are known as *iseeme* ; in Victoria East, the name becomes *isema* (L. Lloyd). It is probable that the Giant Bustard, now rare in Kafraria, bears the same Xhosa name, though in Zulu it has a completely different name *umngqithi* (Bryant).

These larger bustards figure in the Xhosa proverb :

Iseme lizalela elubala (the bustard lays its eggs in the wild), which finds a counterpart in Sesuto :

Khupa e behetse lapala-paleng (the bustard laid its eggs on an unsheltered place).

The interpretation, as usual, varies and the fulness of meaning in the proverb is not exhausted by a single application. Mabille and Dieterlen, in their Sesuto-English Dictionary, explain the Sesuto form as meaning that people or things left unprotected are in danger.

Rev. J. H. Soga (*Ama-Xosa*, p. 342), who gives the Xhosa version of the proverb in the fuller form :

Ithemba lakho liseme lona lizalel' ethafeni

[Your hope is (like) the bustard which lays its eggs in the veld] explains it as referring to the hopelessness of looking for a bustard's nest on the open veld, like "looking for a needle in a haystack," and states that it is used generally by way of refusal to one who has asked a favour, meaning :—"Your expectation is hopeless."

For the smaller bustards or korhaan, the Xhosa name is *ikhalu-khalu* or *isikhalu-khalu*, a word which comes to have the proverbial meaning of "a talkative person." In those areas where korhaan are common, there must be distinct names for the different species, but such names have not come within my knowledge.

For the **Jacana** no Xhosa name has so far come under my notice, although in the Eastern part of our district the bird should be well enough known to be distinguished by name. The Zulu name, according to Bryant, is *umasengakhoth' idolo*.

Waders.

The smaller waders—sand-plovers and sandpipers—are not carefully differentiated by the Native people; they are grouped together under the onomatopœic name of *uburefe*, which indicates by its prefix its group-nature. With this name, supplied by Mr. W. W. Roberts, I associate *unoretere*, given in a list from Ncizele, Kentani. For the widely-distributed **Three-banded Sand-plover** there is, however, the distinctive name of *inqatha*, "lump of fat," referring evidently to its food-value.

For the **Sandpiper**, Rev. J. H. Soga supplies the name of *uthuthula*; and for the **Greenshank** Mr. W. W. Roberts gives me *uphendu*.

Among names that are rather loosely used *isixwila* requires mention here. Strictly speaking this name—in its simple form or in the compound *isixwila-masele*—refers to the kingfisher; but it is also used as

a name for waders. At Mazeppa, it is applied to the Pale sand-plover, so well known on our sandy sea-beaches ; and, in Tembuland, it is a name for the Ethiopian snipe. The corresponding Zulu name *isixulamasele* has a similar loose application, being used for the stilt and the spoonbill (Bryant), as well as for the kingfisher.

Our two commonest plovers, the **Crowned Lapwing** and the **Black-winged Lapwing** are united under the joint name of *igxiya*, which is in use in the Cis-kei and across the Transkei to Tsolo. This name does not appear in any list submitted from Pondoland. Like the Zulu name of *ititihoya*—shortened sometimes to *ihoya*—it is apparently onomatopœic.

Another name, *intliniyoya*, superficially resembling the Zulu, has also been given me, but the exact area in which it is used is unknown to me.

The nesting-habits are concisely described by one of the young essayists :

Igxiya alaakhi xa liza kuzalela, lifane ligquse emhlaßeni lidibani se iingqatha.

[The lapwing does not make any nest when it is about to lay, it just scrapes a hole in the soil and brings together droppings of goats or of sheep.]

Another generic name, *umnqunduluthi*, applied to birds with a pointed coccyx, is definitely assigned by Rev. J. H. Soga to the Ethiopian snipe and by Mr. W. W. Roberts to the curlew.

The following wonderful account of *umnqunduluthi* comes from Jackson Nteta, Emfundisweni :

Ungafika ithe ngcu eluthini ilinganisa zonke iintaka ezikhalyo. Xa ibone ukhozi, ihlala de ibanjwe ngamakhwenkwe. Kwakhona iye ihlale kumazwe anezingxa, itye imbewu kaThikoloſe (=yentsangu). Xa ikhalayo ke, ikhala kalusizi ixelise usana, ize ithi yakugqiba ithule ithi cwaka. Xa ibuleve, ufumanisa okokuba inechaphaza legazi entliziyweni. Kuthi xa ikhala ebusika kuye kubande likhithike. Izalela ebusika eluxwemeni lomlambo. Akuqanduselwa abekwe phantsi komthi oghamileyo.

[It is customary to find it perched on a twig, imitating various birds' cries. When it sees an eagle, it sits fast till caught by the boys. Also, it is generally seen in bushy districts and lives on the seeds of dagga. Its mournful call suggests an infant's cry. At the close of its call, it remains perfectly quiet. When killed, a drop of blood is found on its heart. Its crying in winter predicts cold and snow. It lays in winter by the river-brink, and the young, when hatched, are put under a sheltering tree.]

The **Dikkop** is generally known as *inqhanqholo*. The geographical limits of this name in an easterly direction have not yet been determined, and information is specially desired as to the point where it gives way to the Zulu name of *u-* or *um-bangaqwa*, in use at the Gordon Memorial, Pomeroy.

The dikkop, like the lapwings, are snared on the nest ; but the only snare which has come under my personal observation was such a fearful looking contraption that it had the effect of leading the owners to forsake their eggs.

For the **Courser**, the Pondoland name is *ucel' ithafa*, in reference to its fondness for running on the veld.

The **Black-winged Pratincole** is at present too rare a bird in the Eastern Cape Province to have a distinctive Xhosa name. In Zululand it bears the name *uwamba* (Bryant)—spelt *uwhamba* in Woodward's *Natal Birds*. This name is akin to one of the Xhosa names for the White Stork *unowamba*, and may be applicable to locust-birds generally. The pratincole has also the name of *uduku* in Zululand (Bryant).

Gulls.

While lying at anchor in Algoa Bay in August 1919 with hosts of Southern Blackbacks around our steamer, I asked the Natives who were loading up the steamer what their name for these birds was. They gave me *amangaba-ngauba* ; but it remains an open question whether this name is reserved strictly for gulls or whether it is a generic name for seabowl in general. The name figures in the proverb :

Umke namangaba-ngaaba aselwandle (he has been carried off by the seabowl),—applied to one who has mysteriously disappeared.

On the Pondoland coast, Miss Meg Gavin assures me that gulls go by the name of *untloyiya*, which is the designation of the Cape kite.

For **Terns** in general, Mr. W. W. Roberts supplies the name of *unothenteza* ; while Rev. J. H. Soga states that these birds share with all the herring-eating species the generic name of *intsekane*.

At Cathcart Vale, in the Fish River basin, the **Namaqua Sand-Grouse** is known as *igiwu-giwu* (Lionel Lloyd), a name which is also applied to the pied starling.

CHAPTER IX

DOVES

Delalande's Green Pigeon or the Fruit Pigeon.

The Fruit Pigeon, whose movements depend largely on the ripening of the figs, bears from the Kei Valley eastwards the name of *intendekwane*. A specimen sent me by Rev. J. H. Soga from Elliotdale bore the name *intendekhiwane*, a name given me independently by Rev. Basil Holt and Mr. W. W. Roberts from the Umtata mouth. A further variation of the name, *intendelekwane*, comes from a Willowvale source.

Despite the superficial resemblance of the latter part of the name to the word for a fig, the bird's name does not, to my mind, have any connection therewith; a similar termination occurs in the name for the laughing dove, *ichelekwane*.

In Pondoland the name is *izibantonga* (W. W. Roberts), which appears in a cognate form in Natal, *ijubantondo* (Colenso) or *ijubantonto* (Woodward).

Rock Pigeon.

From the Cis-kei across the Transkei into Pondoland and on to Zululand, the Rock Pigeon is known as *ivukuthu*,—an attempt to reproduce its coo, rendered by the boys as *vukuthu vu*. The hysterical breathing of a girl under the influence of *isiphoso* suggests to the Native mind the cooing of the rock pigeon; and it is said of such a girl :

Ulingenisa nevukuthu. [She coos like the rock pigeon.]

Mr. Oliver Brigg has informed me that at Aliwal North the rock pigeon is *ijuba* and the olive pigeon *irukuthu*.

Olive or Rameron Pigeon.

The Olive Pigeon bears in the Cis-kei the name of *izuba*. How far eastwards this name extends remains to be determined; it was strangely absent from all the Transkei lists received in 1929. At the Umtata mouth, however, the name is in use as well as the longer form *izubantonga*, with its alternative form *izibantonga* (W. W. Roberts). In Pondoland, Mr. Roberts adds, the latter becomes the name of the fruit pigeon, and *ijuba* becomes the name for the olive pigeon, a name which in Natal is lengthened to *injubantende* (Colenso). In Zululand appears the name *izubantondo* (Bryant).

The Pandomise name for the olive pigeon, *isihiji*, corresponds with the name for the tree-fern, *Cyathea dregei Kunze*, in the crown of which this pigeon nests.

Crimson-winged or Delagorgue's Pigeon.

This, the least known of all our Cape species, has been forwarded by Mr. W. W. Roberts, with the Pondo name *indenga*, plural *amadenga*, attached.

Turtle-Doves.

Three species of Turtle-doves occur in the Eastern Cape Province,—the Cape Turtle, the Laughing Dove and the Red-eyed Turtle. All three are well-known to the Native boys.

Cape Turtle.

For the Cape turtle the name in universal use is *ihoće*. This name, like so many others, would appear to be onomatopoeic, as one of the jingles in use to imitate the bird's cooing includes the word :

Ndiya ku-fa nje ngeho-be !

[I shall die like a dove !]

The name *untamnyama* or *untamo imnyama*, "Black neck," refers to the black collar.

At Burnhill I have heard it jokingly referred to as *umamfengu*, the Fingo, a name intended to bring into disrepute the laughing dove with its everlasting boasting about its Xhosa origin (see below).

At the Gordon Memorial, on the Zululand border, the Zulu name is *umthinti* (Ian Matheson).

From the name *ihoće* comes the adjective *hoće*, used to describe a dove-grey colour :

Elibala lalo lifana kwa negama lalo ; ibala eli lihoće.

[This colour it has resembles its name,—dove-grey.]

The name appears also in the song used by the Native girls to drive away the doves from the ripening millet :

Hoće ! hoće ! akuwalimanga la mazimba !

[Turtle ! Turtle ! you didn't plough this millet !]

There are many renderings of the cooing song; but they must be heard, as uttered by the Natives, to be appreciated.

At Tsomo the version is :

Soz' ufezwe !

[You will never be finished off ! i.e. There's no end to your trickery!]

Near Ndabakazi the version is :

Kuya sengwa kwa Mgropho !

[They're milking at Mgropho's !]

At Blythswood :

Ma sihambe ! hamba sihambe !

[Let us be off !]

At Mqanduli there are a number of versions :

Nozifoko ! Nozifoko ! asoz' usie nto !

or, *Nozingongo ! Nozingongo ! soze ube nto !*

[Nozifoko ! (or Nozingongo !) you'll never be anything !]

Nozigigi ! tshaya igwada !

[Nozigigi ! grind snuff !]

Qoziqoko ! uya dineka uya rala engaboni !

[Qoziqoko ! he's tired out, he's greedy, he's blind !]

The Cape turtle figures in the current proverb :

Ukušamba isisila sehobe (to grasp the tail of a dove). The implication in such an action is one of disappointment, or the frustration of one's hopes. The full meaning of many proverbs, however, is not exhausted by a single application. And that this proverb has wider applications is shown by Rev. J. H. Soga's interpretation (*Ama-Xosa*, p. 349) :—holding on to non-essentials, clinging to the shadow instead of the substance.

The *isibongo* of Ngangelizwe contains the lines :

Hayi hayi ke mna ukuswel' amaphiko,

Ndindandazele ndixel' amahobe,

Ngumahob' azizantanta ngenxa yokhozi.

Would that I had wings

That I might fly like doves,

Doves that are unsettled because of the eagle.

At Clarkebury, there lingers a belief in the Cape turtle as a bird of omen :

Kudala xa amahobe ehleli ehlahleni lobuhlanti bakho ekhala, kwakusithiwa axela into embi ; ngezi ntsuku akunjalo, nawo awayi emakhaya, oyika ukudutyulwa.

[In days of old, when doves settled on your cattle-kraal fence and called, it was said they foretold some evil. Nowadays it is not so ! Even the doves don't go to our homes, lest they be shot.]

Laughing Dove.

The Cis-kei name, *u-* or *i-chelekthane* (with a variant form ending in *-a*), occurs eastwards as far as the Umtata mouth. There the alternative name in use is *ihotyazana* (a feminine diminutive of *ihobé*), the name preferred in Pondoland also.

The Tembu name is *unomnkenkenke*, with *umnkenke* at Clarkebury ; and the Pandomise name is *umnkenkenke*.

The Zulu name, heard at the Gordon Memorial, is *umbomvana*.

The various renderings for the laughing dove's coo have quite a romantic smack about them. First comes the widespread boast of the confiding singer from our housetop or from a bush beside our house :

Ndivel' emaXhoseni! [I come from Kafirland!],
 a boast that has led to his being dubbed *uvel' emaXhoseni* (the New Arrival from Kafirland!) At Fort Beaufort occurs a variant rendering : *ndikhumbul' emaXhoseni*,--with the same meaning (Ralph Allen).

About the Amatoles he lays less stress on his journeying and more on his sufferings :

Ndivel' emahlahleni, ndigqibel' ukukhuthuka!

[I come from the bushes ; my skin's quite torn !],
 a complaint that has earned for him the name *unokhuthuka* (The Frayed One !)

At the Kei he attributes his sufferings to events at home :

Ndidiniwe ziinkobe, ndikhuthuk' umqala!

[I am tired of unstamped maize, my throat's quite skinned !]

At Idutywa he makes hotch-potch of his wanderings and sufferings and farther garnishes his tale :

Ndigqibel' ukukhuthuka, ndivel' emaXhoseni, be ndithwel' isikhumba!

[I'm quite torn, coming from Kafirland carrying an ox-hide !]

Near the Bashee, quite a different type of rendering occurs :

Mzukulwana ka Nomakhaphela! (or, *ka Satan!*).

[Nomakapela's (or Satan's) grandchild !]

Red-eyed Turtle.

The outstanding names for the Red-eyed Turtle are derived from the best-known version of the coo :

Maakhulu, ndiph' isidudu!

[Grandmother, give me porridge !]

The names referred to are *umaakhulu* (Grandmother) and *indlasidudu*, with the alternative forms *undlasidudu* and *idlasisidudu* (Porridge-eater). A third derived name *isidudu* (Porridge) is found in Pondoland.

A different type of name *ikhwalihoë* was given me by a St. Matthew's student of 1910 as in use in Victoria East.

Variations in the rendering of the coo are found :

Maakhulu, isidudu sibi!

[Grandmother, the porridge is nasty !]

Maakhulu, uphi uGidi?

[Grandmother, where is Gidi ?]

Maakhulu, ufan' uthethe.

[Grandmother, you're just talking nonsense.]

At Mqanduli, the cooing assumes dialogue form. The female says : *Maakhulu, ndiph' isidudu!* and the male replies : *Andinaso!* [I haven't any!] The explanation would rather seem to be that a Cape Turtle is answering a red-eyed turtle.

Although the rendering of the coo would imply that *maakhulu* is its first phrase, anyone who listens attentively to the cooing bird will notice that the rhythm of the song demands as a rule the transfer of the *maakhulu* to the position of the second phrase.

Cape Green-spotted Dove.

At the Umtata mouth, this species receives uniformly the name of *ivukazana* (W. W. Roberts). As this name is a feminine diminutive of *isavu*, the tambourine dove, it indicates the Native familiarity with their respective cooing and the Native recognition of a close resemblance between them.

The name occurs in the alternative forms of *isavukazana*, *imvukazana* and *isamvukazana* (Mr. Smith).

The Zulu name *isikhombazana*, has also the form of a feminine diminutive, and is related to *unkombose*, the name given by Bryant for the Namaqua dove and spelt by Woodward *igomboza*.

Tambourine Dove.

No distinctive name appears to be given this species in the Cis-kei. In the Transkei, on the other hand, it is almost universally known as *isavu*.

In Zululand it is called *isibelu* (Woodward).

Cinnamon Dove.

In the Amatoles and in the Kei valley, this true forest species bears the name of *isagqukwe*,—a name first given me by John Ross, one of my youthful helpers at Pirie.

Elsewhere in the Transkei, east to Pondoland and north to Griqualand East, it goes by the name of *indenge*.

Namaqua Dove.

There does not appear to be any distinctive name for this very distinctive long-tailed dove. The names supplied to me are *ihotyazana* (applied also to the laughing dove) and *isatu* (the name of the tambourine dove).

The Zulu name is *unkombose* (Bryant).

CHAPTER X

PARROT TO HOOPES

Cape Parrot.

From the Cis-kei to Zululand the Parrot bears the name of *isikhwenene*, which, in Tembuland and Pondoland, appears in the modified form *isakhwenene*.

Reference is made to the bird in the current proverb :

Amathumbu esikhwenene (parrot's entrails), used with the implication of unrealised hopes ; also, a name for European sweets.

Wampha amathumbu esikhwenene, lit. he gave him parrot's entrails, i.e. he promised him a nice present but failed to keep his promise.

Izulu limathumb' esikhwenene, lit. the sky is parrot's entrails, i.e. the sky is overcast with cumulus clouds, promising rain that does not fall.

From Baziya comes the following rendering of the cry :

Xa inamathole, uyive imana ikhala iwafundisa, esithi : haha ! haha ! ndinabo nam abantwana ! haha !

[When it has chickens, you hear it continually calling, teaching them : *haha ! I too have little ones ! haha !*]

Knysna Lourie.

Throughout the Cis-kei and the Transkei the Lourie is known as *igolomi*, a name which is founded on its cry. In Victoria East, the cry is rendered as : *golomi, linda, linda !* (Lourie, wait, wait !)

Towards the Umtata mouth, as Mr. W. W. Roberts tells me, two other onomatopœic names are in use, one of which *igolo-golo* is but seldom employed ; and the other of which, *igwala-gwala* (corresponding by the rules of Vowel Harmony exactly with the first), is the form in common use across Pondoland and into Zululand.

Its food.

The lourie is a true forest species, remaining at all seasons in the obscurity of the forest shade. One 1910 essayist informed me, however, that when the peaches are ripe, the lourie comes out of the forest to eat the fruit. Another of the same set of essayists asserts that, though the bird never leaves the forest, it loves maize and is easily snared by maize.

In the end of 1933, this latter statement was confirmed by a correspondent who told me of a European who was trapping louries by using maize and who was selling them for 7s. 6d. each.

An Emfundisweni scholar states that it feeds its young on *imbevu yesaqoni* (the fruit of the wild vine).

A Bird of Omen.

In Pondoland the lourie is regarded by the hunters as a bird of omen:

Yothi kuya zingelwa woyiva ivuma embambeni yehlathi loo mini inghina ivumile. Wobona ngayo xa kuza kuña kho ingozi kuñasingeli ikhala hakubi ngokulusizi (Emfundisweni).

[When there is going to be a hunt, you will hear the lourie singing at the edge of the forest when the hunt begins. You will know by its sad and sorrowful tones when danger threatens the hunters.]

Xa ibona abazingeli besiza kuzingela, isuke yenze uliliselo oluthile. I-thanda ukuhlala embambeni yehlathi. Xa sukubana illisela ixela okokuña iinyamakazi ziza kuña. Xa sukubana ithe cewa ithetha okokuña iinyamakazi aziz' ukufa (Emfundisweni).

[On seeing the hunters coming, it makes a peculiar outcry. It loves to stay at the edge of the forest ; and, when it makes that cry, it foretells the death of the hunted buck. When it is sitting silent, it indicates that the hunted animals will not die.]

Its red wing-feathers.

Its brilliant wing-feathers are used as head-ornaments ; and the bright crimson of these feathers explains the allusion to this species in the Zulu proverb given by Bryant : *ukumthwesa igwala-gwala*, to make a person carry a lourie-feather, i.e. to deal him a blow on the head so as to draw blood.

From the same bright colour of these feathers, a similarly coloured bead goes by the name *ugolomi*.

CUCKOOS

Red-chested Cuckoo.

The Red-chested Cuckoo, or Piet-Myn-Vrou, is known throughout Kafraria and Natal as *uphezukomkhono*, with an alternative lengthened form *uphezulukomkhono* in Pondoland.

The meaning of the cry "Upon the arm" is variously interpreted ; but the common interpretation refers it to the habit of the Natives, when going to sleep, of bending back the arm under the head to serve as a pillow. The bird is supposed to be calling at early morn to sleepy-heads: " You that are sleeping on your arm, get up ! It's time to be in your garden ! "

Uvile kwa ngoko igyeko lomnt' ontsundu ngokukodiva la angafundanga : " kwaku ! ixesa lihamile lokulima ; phakamisan iinyawo, isit/ho nje loo ntaka, niya yiva ukuña ithi :--nihleli phezu komkhono.

[You hear at once a stupid person, especially those uneducated ones, saying : Oh ! ploughing-time has passed ! get a move on, as that bird says. You hear it saying : You are lying on your arm !]

Another meaning was given me at St. Matthew's in 1910 :—The bird sings at ploughing-time and is thus named because it seems to say all people must hold the handles of their ploughs.

The Harbinger of Summer.

The renewal of its cry, on its arrival from its winter quarters, is one of the signs of summer.

Sive ngophetzukomkhono ukuba ihlobo lithwasile.

[Piet-myn-vrou tells us that summer has come.]

Abanye bathi : sisandulela sehlobo,—kuha ekhala ehlotyeni.

[Some say it is the forerunner of summer, for it calls in summer.]

As the harbinger of summer, it brings joy to those who hear its call :

Iya sigcobisa isixeleta ukuba ihlobo lithwasile.

[It makes our hearts rejoice, telling us that summer has come.]

Ixela ixe/a lokuba makugalwe ukulinywa amazimba.

[It tells us that the sowing of millet should begin.]

Its call is taken as a sign of a hot day :

Uthi akukhala fakho abantu bayazi into yokokufa kuza kuña kho ilanga kakhulu ngaloo mini.

[When it calls, some people believe it will be very hot that day.]

Black Crested-cuckoo.

The Black Crested-cuckoo bears the prosaic name of *ilunga legwaba*, in reference to the white wing-bar across the black plumage.

At the Umtata mouth this name appears, by metathesis, in the inverted form also, *igwahalelunga*.

So far, this name has not been traced into Pondoland. The name in use there I take to be *inkanku*, which is also the Zulu name for the species. A boy of Holy Cross Mission says of *inkanku* :

Yintaka exela ilixa lokulima amazimba.

[It tells that the time for sowing millet has come.]

The closely allied **Black-and-grey Cuckoo** is not distinguished by a separate name.

In the *isibongo* of Sapili (Kreli), he is addressed as *lilunga-legwaba likaHantsa*.

Black Cuckoo.

The name of the Black Cuckoo has long troubled me. At Pirie, during summer, there was continually heard a plaintive triple call, which

I never succeeded in tracing to its producer. The plaintive call was ascribed to *unomntan' ofayo*, and the bird was supposed to be continually bewailing its sad condition :

Ndina mntan' ufayo,
Ndiba ndiya mbika,
Kanti akabikeki.

[I have a sick child ; I think I am reporting him, but he is ignored.]

This jingle is repeated by a child who sees another child eating and wishes to share his food.

On the strength of a specimen of a yellow-shouldered cuckoo-shrike sent me with the name of *unomntan' ofayo* attached, I accepted the cuckoo-shrike as the correct identification of the Native name, and so reported it. I have, however, no doubt nowadays that my secretive bird is the black cuckoo.

Didric or Bronze Cuckoo.

For the Didric, one of our most conspicuous Cuckoos, I have not been able to get any name direct from the Natives, but I learn from Mr. W. W. Roberts that in the Umtata basin it is called *umgcibilit/hane*.

Emerald Cuckoo.

The most beautiful of all our cuckoos, the Emerald Cuckoo, seems to be having its own Native name displaced by a Kafirised version of the English "cuckoo;" at Pirie it was brought to me as *ikuku*. No doubt this is explained by the demand for specimens of this surpassingly-brilliant bird, but it makes the discovery of its real name difficult.

The Native name in favour for the bird is *intananja*, but the name for the trogon *intsat/hongo* is also applied to it.

The usual rendering of the cry : *ziph' iintombi?* [Where are the girls?] accounts for the name in use at Clarkebury and probably elsewhere, *uziph' iintombi*.

A variant rendering of the call at Pirie is : *Helen ! Ntombi !*

[Helen ! Girl !]

The Zulu rendering of the song : *Bantwanyana ! ning'endi !*

[Little children, don't get married!] accounts for the Zulu name, *ubantwanyana*.

R. E. Moreau, in his work on the Birds of Tanganyika (Ibis, 1932, p. 512), says :

"A Native who interpreted its call (in kiZigua) as *kulwa tuoge* [Let us go and bathe] gave the best impression of the sound I have ever heard."

Coucal.

The Coucal or Rain-bird, whose plaintive hooting may be compared to gurgling water, bears universally, from the Cis-kei to Pondoland, the name of *ubikwe* and in Zululand that of *ufukwe*.

Our first lexicographer, John Bennie, says that its head is preserved and given to pups for the purpose of making them expert hunters.

Owls.

Throughout Kafraria and across Natal into Zululand, owls are known under the generic name of *isikhova*. The prefix *isi* warns us that this may be a group name. When, however, this generic name is limited in its application, it refers to the **Barn Owl**.

In the Transkei, a diminutive form *inkovana* is in use ; the change of prefix indicates that the smaller bird implied is not a small barn owl but a smaller owl of a different species. The probability is that *inkovana* refers to the **Marsh Owl**, but this identification awaits confirmation.

Another owl-name *isihuluhulu* is onomatopœic and bears an accidental, but interesting, resemblance to the Latin *ulucus* and the Scotch *holet*. This is the name of the **Spotted Eagle-owl** whose mournful hoot is rendered in various ways.

Vuna ! thutha ! [Reap and carry home what you've reaped !]

Vuna ! kuya vunwa ! [Reap ! reaping's in progress !]

Bulu ! kuya vunwa ! [Bulu (a dog's name), reaping's going on !]

Kusizungu ukusebenza ngobusuku ! [It's eerie to work at night !]

One rendering assumes dialogue form :

Male : *Ayivuk' impuku !* [The mouse is not getting up !]

Female : *Yenzivee nguwe, Jujuju ! kub' uhleli phezu kwayo !*

[It's your fault, Jujuju ! for you're sitting on it !]

The name *isihuluhulu* is taken over into the life of the people and applied to a stupid, senseless person.

The spotted eagle-owl also bears the name of *umehlo makhulu*, Big eyes.

There remains an owl-name universally known and uttered with awe, *ifubesi*. Hearing that one of these owls had been killed at the beginning of 1925 near Blythswood, I endeavoured to get hold of it. My effort failed, but the description of its enormous size and of its bellowing like a bull left no doubt that the bird was a **Giant Eagle-owl**. This species is used for witchcraft purposes.

With the list of known owl-names exhausted, I am inclined to regard **Woodford's Owl** as the species whose cry is rendered :

Wa gxebe ! wa gxebe ! wa ndlebe zenja !

Or (as heard at Grahamstown) *wa naantsi ! ndlebe zenja ! ehe !*

Birds of the Night.

The owl is called a poor wanderer, because of the way in which it is harried by other species when it flies about by day or when its resting-place is discovered by them.

In some parts the owl is represented as saying to itself :

The sun hinders my beautiful eyes,
Therefore I won't go about during the daytime.

A Shawbury version of the birds *isibongo*, when praising itself, is :—

Phuma phat/hane emlindini
Ubukade ungcwalile
Yonke le mini ungatyi nto.
Come out, coward, from your hole.
You've been long lying quiet,
Eating nothing all day.

The Owl as a Wizard.

The owl is believed to be in league with the killing witch-doctors (*amagqwira*) and is ranked along with them as *igqwira*. Should one settle on a hut, it is regarded as a messenger of death. Even if it merely screams in flying over a hut, it is believed to be predicting some misfortune to the inmates.

Ngexesa loomaakhulu bethu, besesithi kwakuhamba isikhova ekhaya baye emagqireni, kuba besithi :—kuhambe umthakathi, abe sel' esithi amagqira bathakathiwe (Gura).

[In the time of our ancestors, if an owl came near the home, the people went to the witch-doctors, for they said : "A wizard has been here!" and the witch-doctors said the people were bewitched.]

Should an owl settle near a dwelling or on a roof and begin calling, one of the inmates takes a burning brand from the fire and throws it at the owl to drive it off. The proceedings are well described by a Blythswood essayist :

Ukuña kuthe kuhleliwe kwakhala isikhova phezu kwendlu, bathi kukho umntu oza kufa. Ubone ke wonke umntu sel' ephethe isikhuni somlilo, kusukelwa isikhova sigityiselwa ngomlilo. Kanti apho usizi lukhona, xa ngoku sithe safunyanwa sahanjwa, sithathwe sigalelwae iparafin sintunyekwe umlilo. Naso ke siphaphazela singumlilo side siyokuwa phiphiphi, sise. Kuba kaloku fakholelwae ukuña kukho abantu abangamagqwira. Aafia bantu ke bathumela isikhova ukuña siyokubulala umntu, yiyo le nto basit/hisayo.

[Should an owl sit calling on a house-top, the people believe that it is foretelling the death of one of the inmates. Every one seizes a firebrand

and gives chase and throws the brand after the owl. The pity of it is that the owl, when caught, is soaked in paraffin and set alight. Off it flies, in a blaze, to fall down at a distance and die. [The reason why people burn it, springs from their superstitions belief in the existence of evilly-disposed witch-doctors who send the owl to kill a person.]

Its cry must not be imitated.

A person must beware of imitating the cry of an owl, lest all his blankets be burned.

Its alleged Foresight.

Another piece of folk-lore comes from Emfundisweni :

Sithi ke sakuyibamba impuku sokuyityela endarweni engaqabileyo. Simane ke siwaheka kundawo nye amathambo ezo mpuku, kanti senzela ukuthi mhla sakuze sithi sisingela singafumani mpuku sakuya kuqokelela lowo mqwayitho waloo mathambo siwatye.

[When it catches a mouse, it will go to eat it in a secure place. It has a habit of putting in one spot the bones of these mice (it has eaten), so that on the day when it has gone hunting unsuccessfully it may go and gather together that repast of bones and eat them.]

Why the Owl is not eaten.

The owl is not eaten by the boys.

Asityirva kufa silixelegu ; umzimba waso uzele yinkwethu, into ke leyo sinuka ngathi sifile.

[It is not eaten, for it is a slut ; its body is full of scurf, which causes it to smell as if it were dead.]

The Native story accounting for other birds' hatred of the owl is told under the tinky.

Nightjars.

The name *udebeza*, in use from the Cis-kei to Flagstaff, is strictly applicable to the species whose musical call enlivens the twilight. Though correctly identified in the Dictionary, confirmation of the identification was long in coming. It was, however, settled by the good services of my enthusiastic helper Mr. W. W. Roberts, who, on learning my wish in the matter, forwarded two specimens of the **South African Nightjar** with the comment :—“They were shot just after they had each completed their cry—*ndakhe ndaya . . .*, so that this is now proof positive.”

Mr. Smith gives me as a distinctive Pondo name *isandlule*.

The Zulu name is *uzavolo* ; and it may be that the name *uhlohlolo-ngwane*, given by Bryant as the name of a night-bird in Natal, “having a very pleasant song heard during the early night,” refers to the same species.

The Song of the S.A. Nightjar.

Mr. Austin Roberts has separated the South African nightjar and the fiery-necked nightjar from other members of the group under the generic name of *Nyctisyrigmus*, with direct reference to their musical calls. In a letter of 10th September 1925, he writes :—

"The members of this genus are the only ones which can lay claim to having musical voices. They might be called *Litany nightjars*, as R. D. Bradfield tells me the 1820 Settler descendants liken the call to ; *Good Lord, deliver us!* This very aptly describes it."

The following versions of the song were gathered at Pirie :

Ndakhe ndaya, ndakhe ndaya, ndee thendelele (or, *ndee tyibilili*).
[I went and I went and I slipped.]

Ndadlula, ndee thendelele [I passed by and I slipped.]

Yiza nengubo leyo, sambathise le ntothololo.

[Bring that blanket, and let us cover this decrepit object.]

Ethe induku leyo, ndibethe le ntothololwane.

[Here with that stick, that I may thrash this decrepit object.]

The Zulu rendering is :—

Zavolo, sengela abantu bakho! [Zavolo, milk for your people !]

Swifts.

In flight, swifts may be easily distinguished from swallows by their long sickle-shaped wings and their far more powerful flight. Our three common species may all be included under the generic name of *ihlabankomo* or *ihlankomo*. The shorter name, *ihlankomo*, is in universal use in the Transkei ; the longer form appeared, in the 1929 lists, as a duplicate from Butterworth and Emfundisweni only.

In Natal, the name is *ijiyankomo* (Bryant), of which the Zulu name *ija*—also given by Bryant—may be a contraction. The meaning underlying these names remains obscure.

At the Gordon Memorial, Northern Natal, the name in use is *intlolamvula* (the spy of the rain), which in Zululand assumes the cognate form *ihlolamvula* (Bryant).

When applied specifically, the Xhosa name is reserved for the **Black Swift**. The large **White-bellied**, or **African Great, Swift** goes by the name of *ubantom*, a word derived from the Afrikaans and referring to the pied plumage ; but in Tembuland—my informant being Mr. Job Nyoka—this large species is called *irulumente*.

The small **White-rumped Swift** goes in the Kei valley by the name of *unonqane* (Mr. Job Nyoka)—a name more usually given to the Tinky.

Rain harbingers.

To the Native people the outstanding fact about swifts is their appearance before rain :

Ezo ntaka zikholisa ukuba kho xa kuza kuna, zigale ukunyakazela emathafeni nase makhaya zide zingathi ziza kungena ezindlwini.

[These birds usually put in an appearance just before rain ; they begin to swarm on the veld and at our homes and at last look as if they would enter the huts.]

Mousebirds or Colies.

The **Red-faced Mousebird**, that wanders noisily about the mimosa-tracts, receives from its cry the Xhosa name of *intili*, and the Zulu name of *umtshivovo* (Bryant), spelt by Woodward *ishivovo*.

The **Speckled Mousebird** of the forest area is known from the Cis-kei to Zululand as *ndlazi*, a name which Fred Samela, a St. Matthew's essayist in 1910, revealed to me as being derived from the cry : *dlatsi dlatsi dlatsi*.

The relationship between this and the previous species is fully recognised :

Ndlazi nantfili ziyalamana.

[The speckled and the red-faced mousebirds are of the same family.]

The name *ndlazi* is applied to an ox with horns stretched out almost horizontally, like wings.

There is also a kind of fruit, still unidentified, associated with the bird : *Kukho iziqhamo ekuthiwa "kukudla kwendlazi," ngokuba zisoloko zifunyanwa kuzo* (Emfundisweni).

[There is a fruit termed "Mousebird's food," for mousebirds are always found thereon.]

When disturbed, the Mousebird darts off with a perfectly straight flight, like a rocket ; but its seeming strength on the wing is known by the boys to be a mere spurt which quickly fizzles out. When chased by the hunting boys, it becomes quickly exhausted, and many of the flock fall to the boys' sticks. A Flagstaff essayist ascribes their love of thorn-bush (a statement which is much truer of the red-faced species than of the speckled mousebird) to the protection afforded them there.

Yintaka ethanda ubobo, ngenxa yokoyika ukubanjwa ngabantu, kuba ayikwazi ukuphapha ixesa elide.

[It is a bird that is fond of the thorn-bush, because of its fear of being captured by people, for it hasn't the skill to maintain its flight for any length of time.]

The boys maintain that both adults sleep together in the nest, but they also aver that this bird is not easily snared in their *izithambo* (cow-

hair nooses placed over the nest), for it moves the snare out of the way before entering the nest.

Trogon.

The Trogon, from its proneness to sit still on its perch, has become an emblem of laziness, and its Native name *intsatshongo* has become a byword, being applied to a shiftless woman by her husband. In quite another connection, a Native woodcutter, walking with me through the Pirie forest, referred to the *intsatshongo* :—

Elilisa amadoda
Ngexesa lemfaazwe
Tsho tsho!

(The bird that makes the warriors weep in the time of war by its calling " You've got what you deserve ! ")

The Zulu name is *umjeninengu* (Woodward).

Kingfishers.

The generic name for kingfishers, *isixwila*, is in use through both the Cis-kei and the Transkei. At Blythswood has been given me the variant form *isaxwila*, a form which passes into *isanxule* at Flagstaff and *isaxwula* (W. W. Roberts) in Eastern Pondoland. At Port St. John's, Rev. B. Holt finds in use both *isaxula* and *isixula*, the latter of which runs on into Zululand.

For the Giant-Kingfisher the distinctive name is *uvomoyi*, a name which occasionally lends itself to generic use, being applied, at Blythswood and elsewhere, to the brown-hooded kingfisher.

For the Brown-hooded Kingfisher, Rev. J. H. Soga has supplied the name *undozela*, accompanying it with a specimen of the bird. The appropriateness of the name (" I'm dozing ") will appear to all who have watched this bird perched, apparently listlessly, day after day in the same spot. In the coastal region near the Umtata mouth, Mr. W. W. Roberts tells me that *undozela* is applied to the Natal kingfisher and that in that district the brown-hooded kingfisher is *indwazela* (the one that gazes into space).

One other name *inqanana* is supplied by Mr. W. W. Roberts and doubtfully referred to the Malachite Kingfisher; compare Zulu *isiqanazana*.

Rollers.

The European Roller is so regular and so conspicuous a summer visitor to our area that it can hardly be overlooked by the Native people, yet no name for it has come to my notice.

Its Zulu name is *ifefe* (Bryant).

Hoopoes.**African Hoopoe.**

The African Hoopoe receives its name *uboboyi*—in use throughout Kafraria and as far eastwards as the Gordon Memorial on the Natal border—from its cry.

The proverb : *alifufu, ligcada uboboyi* (the heat is enough to roast the Hoopoe) is descriptive of an excessively hot day, and seems to refer to the birds calling during the heat of the day.

In some parts of the country the hoopoe disappears during the winter months. Our first lexicographer, John Bennie, who gathered his material in the Tyumie valley, states that the early return of this bird in spring informs the Natives that winter is past; and his great-grandson Mr. G. Bennie, writing from Tarkastad, tells me that the Natives thereabouts have numerous opinions on the subject of where the bird goes in winter, one being that it secretes itself in a hole.

Wood Hoopoe.

Rev. J. H. Soga gives me as the proper name for the Wood Hoopoe *umkhulungu*, a word of obscure reference, unless it be, like so many other names, an attempt to reproduce the cry.

The Cis-kei name, found also in Bomvanaland and Pondoland, is *intlek' abafazi*, with the variant form *uhlek' abafazi* (Rev. B. Holt) at the Umtata mouth. In the Transkei the form of this name in general use is *intleki' bafazi*. These names refer to the jabbering cry which the birds utter to the accompaniment of grotesque gesticulations and mean “The bird that laughs at the women.”

Woodward in his *Natal Birds* gives a similar name *hlebabafazi* (the slanderer of the women) as in use in Natal.

CHAPTER XI

HORNBILLS TO WOODPECKERS

The **Ground Hornbill**, or **Turkey Buzzard**, is known in the Cis-kei as *intsikizi*, a name which prevails in the Kei Valley also, but which from Clarkebury eastwards is accompanied by the parallel form *intsingizi*, and at the Umtata mouth and Flagstaff by the form *intsingiza* as well. The form that persists into Natal and Zululand is *intsingizi*.

In some districts the species is nicknamed *ingududu*, from its booming cry regarded as presaging rain ; the meaning of this name has, through the further idea of the birds' bewitching powers, been extended to apply to a witch-doctor.

The name *intsikizi* is applied jokingly or offensively to a person with a shining black face : *akamnyama ngako, yintsikizi*, he's not black, he's an *intsikizi*, i.e. he is as black as coal.

The bird is also used as a bogey to frighten children :—

Naantsi intsikizi ! here's the turkey buzzard !

Its booming cry.

Quite a number of versions of the weird cry may be heard, generally cast in dialogue form :

Male : *Iph' impi ?* (Where is the enemy ?)

Female : *Naantsiya !* (Yonder he is !) or, *naants' es' upha !* (Just over the hill !)

Male : *Uph' umhlakulo ?* (Where is the hoe ?)

Female : *Usekoyeni !* (It's in the maize-crib !)

Or, *Awukh' ekoyeni !* (It's not in the maize-crib !)

Male : *Aphi amakhwenkwe ?* (Where are the boys ?)

Female : *Ases' upha !* (They're over the hill !)

Female : *Ndiyemka, ndiyemka, ndiya kowethu !* (I'm off, off to my father's place !)

Male : *Hamba ke, kad' usit/ho !* (Off you go then ; you've talked about it long enough !)

Or, hitting off pat the hollow boom,

Awumki, awumki, kad' usit/ho ! (You'll not go : that's your old threat !)

Female : *Ndiyemka, ndiyemka emhlabeni !* (I am going away, I am going away from the earth !)

Male : *Mus' ukut/ho ! mus' ukut/ho !* (Don't say so ! Don't say so !)

Yithi ! (Do it !)

Mus' ukuthi ! (Don't do it !)

The Pirie children sing to it :

*Intsikizi ayiboni,
Ibona ngaso nye,
Ibonelwa ndim,
Xa ibeka eZeleni.*

[The turkey buzzard can't see ; / it sees only with one eye ; /
It is seen by me / on its way to Izeli.]

A Sacred Bird.

The turkey buzzard is held sacred and must not be killed. Rev. John Brownlee, in describing the customs of the people on their first contact with missionaries, says :

" If a person kill by accident a mahem (crowned crane) or brom-vogel (turkey buzzard), he is obliged to sacrifice a calf or young ox in atonement."

The Turkey Buzzard as a Wizard.

Along with the hammerhead and the owl, the turkey-buzzard is regarded as in league with *amaggwira* (the death-dealing witch-doctors) or with the departed spirits. Should it therefore settle on a hut or come near a kraal, it would be held to be a messenger of death.

A Flagstaff essayist of 1929 writes :

Le ntaka ayizange iye apho kukho abantu. Ithi, nokuba ibihamba yaza yathi gaxa emzini, ihamble bucala ingade iye kungena phakathi kwezindlu. Kube kusithiwa ithi ize iye ibe ighutiyelwe ngemithi ngosiyazi. Kuthi ukuba ayilungiswanga kwa ngemithi kube kho iliswa kulowo mzi elinje ngesifo esibubisayo.

[This bird never goes where people are. And, even if it does approach a village, it turns off to the side and does not wander among the huts. If, therefore, it does visit a Native village it is regarded as being sent there as a messenger of death by a witch-doctor by means of his charms. If the bird is not driven off also by charms, there will be in that village a calamity such as death.]

A Rain-Bird.

The turkey-buzzard is to this day recognised as *intaka yenvula* (lit. the bird of the rain) or *intaka enemvula* (lit. the bird that has rain), the bird that can be used to effective purpose in bringing rain.

Xa kukho imbalela, le ntaka iya sukelwa ngezinja nangamahase, ithi, kuba asintaka iphaphazelela phezulu, ibanjive ifakwe emanzini ihleli, kuthiwe ke kuza kuna imvula enkulu (St. Cuthbert's).

[In a season of drought, this bird is hunted down by horsemen attended with dogs, and, as it is not a bird that flies high, it is caught and put alive into water ; it is said that a great rain will follow.]

At Main, in Tembuland, I learned from Mrs. Doig Young that there also the bird was put alive in the water.

In at least some districts, however, the bird is killed before being put into the water :

Yintaka enemvula. Be kuthi kumaxef a ugqithileyo, lakubalela ilanga, yanqaba imvula, ufile amadoda sel' ephuma inghina azingela le ntaka. Athi ke akuyifumana ayibulale, ayifake esizibeni, ithi ke imvula inethe, kuthiwe yenzive yile ntaka (Emfundisweni).

[It is a bird that has the power of bringing rain. In former days, when there was a drought, the men organised a hunt after this bird. After catching it, they killed it and put it in a deep pool. The rain poured, and people attributed the downpour to this bird.]

The rain thus brought on continues until the bird is taken out of the river :

Iya kuyeka (imvula) mhlana yarolwa yatsalwa ngephiko, ukuze lizole (Clarkebury).

[The rain will stop when the bird is pulled out by a wing, and the sky will clear.]

Ifakwa (le ntaka) emlanjeni, ithi isakufakwa ine imvula, kanti yothula mhlala yarolwa.

[When this bird is put in the river the rain comes ; and, when it is drawn out, the rain stops.]

Ifakwa emanzini ukuze ine imvula, kanti yothi ukuze iyeke ide ihut/hiwe.

[It is put in the water and the rain comes, and the rain will not cease until the bird is drawn out.]

In some districts the very cry of the bird is taken to indicate rain :

Ung'aziva zikhala, yazi ukuba imvula se ikufuphi inethe (Mpukane).

[Should you hear them calling, know that a drenching rain is near.]

Were this true, however, some areas would be in a perpetual mist.

On the other hand, one of the essayists (1929) qualifies the nature of the call that brings rain :

Xa kuza kunetha sive ngayo ikhala ngelizwi elikhulu, siqonde ukuba iza kunetha imvula (Emfundisweni).

[We know from the bird's loud call that there will be a downpour.]

As a Snake-eater.

In Emfundisweni essays, great delight is taken in describing this bird's method of catching a snake.

Ithi xa inyoka ingene emnxhunyeni iyimbe ngomlomo wayo omkhulu ; ize ithi xa ikufuphi nexhoba layo ifake iintsiba zephiko ukuxokonxa inyoka leyo.

Kanti inengqondo enkulu yokuphatwula usiba olulunyiweyo yinyoka, ilunco-thule kwa oko phambi kokuba ityesu ingene enyameni. Ide iyiphathe nje ngomphako, iphathele nosapho.

[When a snake enters a hole, the bird digs with its huge beak ; and, when it gets near its prey, it inserts its wing-feathers to stir up the snake. But it has the ready wit to note the feather that has been bitten by the snake, and it plucks it out at once before the poison has a chance of reaching the flesh. Then it carries off the snake as provisions and shares it with its family.]

Trumpeter Hornbill.

The Trumpeter Hornbill, or Bush-baby, whose unearthly shriek resembles the cry of a child in pain, is known in the Transkei and in Pondoland as *ilithwa*.

In Zululand it is called *ikhunatha* (Bryant),—a name which in Woodward's *Natal Birds* is spelt *ikanati*.

Crowned Hornbill.

From the Cis-kei to Zululand, the Crowned Hornbill bears the name of *umkholtwane*. It is probable that in this name, as well as in the somewhat similar name given to the malagas, *umkhlonjane*, the root idea contains a reference to the long bill.

Its characteristic flight is commented on in one of the 1929 essays :
Yintaka ethi ibaba ingathi idiniwe.

[It is a bird that, in flying, gives the impression of weariness.]

Black-collared Barbet.

The Xhosa name for the Black-collared Barbet, *isinagogo*, presents a difficult problem for the lexicographer. Its various pronunciations and spellings have not yet found a stable form. [If the stem be taken as *nagogo*, the prefix varies between *isi-*, *is-*, *u-si-*, *u-s-*. The stem itself has a variant form *nayigogo*, with the alternative prefixes of *isi-* or *is-*. The whole difficulty arises from the onomatopœic origin of the word.]

The name is simply one of many attempts to reproduce the excitable, demonstrative cry of the bird. Other attempts made by the boys to reproduce the cry are repetitions of various family-names which the bird is supposed to be uttering :

I'adebe, Maswabadi, Mthimkhulu, Nosele.

The Zulu name *isikurukuru* (Woodward) has no doubt a like onomatopœic origin.

Rev. Basil Holt (in letter 24/6/29) says : "A black-collared barbet which I shot at Port St. John's was independently identified by two Native men as *usemagwebe*, *usemagwebeni* and *isanqawana*. Both these

men said that the name *usinagogo* applied to a different bird from the barbet." In this same connection it may be noted that the usual Xhosa name *isinagogo* did not appear in any of the 1929 lists received from Pondo-land. The Pondo name *usemagwebe* corresponds with the Zulu name *shakwebe* given by Mr. Jack Vincent in the *Ibis* (January 1935, p. 5) for this same species. The name *isanqawana*, however, is a variant for *isingawana*, the Zulu name for the stonechat.

One outstanding note regarding the barbet appears in a Ceru Bawa essay :

Ingathi ukuba ihleli emthini, nokuba umntu uya yigibisela ayinakugala imke, mhlawumbi ade ayin:ame, kuba isuke imane iqakathela kwelinye isebe.

[Should it be sitting in a tree, and a person begins to throw his stick at it, the bird makes no move to fly off and as it simply keeps on jumping from branch to branch, the probability is that he will give it up in despair.]

The Anvil-bird or Tinker, known to the East London boys as "Johnny Blacksmith," derives his Xhosa name, *unoqand' ilanga* (sun-chipper) from his monotonous metallic note, one of the most persistent of summer cries in the forest areas.

[It may be worth noting—by way of warning—that the name of anvil-bird is given at Fort Beaufort to the fruit bat, in allusion to its metallic-sounding note, uttered by night, and aptly likened by Mr. John Weir to that produced by a musical triangle.]

The Zulu name, as used in Natal, is *iphengempe* (Woodward).

A Clarkebury pupil writes :

Unoqandulanga yintaka ethi xa umbona alikhaha emasimini ufile intyonyta amakhwelo.

[When the young maize is ready to produce its flower, you notice the anvil-bird at its whistling.]

Honeyguides.

The various species of honeyguide are grouped together under the generic name of *intakobusi* (the bird of the honey), or, more rarely, *intaka yeenyosi* (the bird of the bees). This refers directly to their skill in finding bee-hives and their pertinacity in leading people to the site of a hive. The procedure of the bird and the response of the follower forms an interesting topic for young essayists :

Ithi ukuba ibane iinyosi ithi isakubona umntu ikhale. Athi umntu akulandela ehamba ethetha esithi : "Kha uve intaka yamadoda!" ide iyokumfikisa apho ibizibone iinyosi. Uthi ke umntu akuggiba ukuphakula ayisiyele amacangca eenyosi. Ngamanye amaxesa ayilunganga, kuba ithi kanti umntu imsa enyokeni.

[If this bird sees bees (at their hive) and then sees a person, it attracts his attention by calling. When the person follows the trail he keeps saying as he goes along : " Just listen to the warriors' bird ! " until it brings him to the spot where it saw the bees. When the person has finished robbing the hive, he leaves some black honeycomb for the bird. At other times the bird doesn't behave properly, for it leads the person to a snake.]

Landela, yothi xa isondele kuloo ndawo imana ukunqwila ikhombe nge-ntloko. Kodwa ukuña yinto enje ngesilo yothi inqanqazelise amaphiko ayo (St. Cuthbert's).

[Follow on ; and, when it draws near the hive, it will keep becking and bowing, pointing with its head. But if it has found some wild animal it will make a whirring noise with its wings.]

The name *intakobusi* is applied figuratively in two different senses to people ; it may be used of one who, by reason of his position or his clan, is able to plead sweetly and persuasively for others with a chief or headman ; or it may be applied to a garrulous wheedling person.

For the honeyguides, Woodward gives the Natal name of *ingedè* ; and Bryant gives as the names used in Zululand *intlava*, *intlavesizelayo* and *unomtsheketshe*,—the two latter of which have secured the secondary meaning of a scolding, much-talking woman.

Woodpeckers.

From the Cis-kei to Pondoland, tree-woodpeckers are grouped together under the generic name of *isinkqolamthi*, shortened sometimes to *isinkqola*, with its variant form *isankqola*. At Clarkebury the form in use is *inkqolamthi*.

For the same group of woodpeckers, the name in use at the Gordon Memorial, on the Zululand border, is *isaqophamuthi* (wood-chipper), given by Woodward as *isiqophamuthi*.

Another Zulu name *usibagwebe* (Bryant) is related to *usemagwebe*, which Rev. Basil Holt has heard applied at Port St. John's to the black-collared barbet.

The Xhosa name in common use *isinkqolamthi* (tree-climber) alludes to the most characteristic habit of the bird. A St. Matthew's essayist of 1910, Emma Piet, mentioned that the cry was *nqo, nqo, nqo*, as if suggesting that the name might be from the sound.

Another of the same group of essayists, Horace Nweba, stated that the woodpecker lays its eggs in a hole and also roosts there.

Ground Woodpecker.

From the tree species, the Ground Woodpecker is differentiated under a name of its own, *ungximde*.

In Zulu this species is known as *umngangqandolo* (Bryant).

CHAPTER XII

LARKS TO ORIOLE

Rufous-Naped Lark.

The Rufous-Naped Lark derives its ordinary name of *igwangqa* from its light-brown colour. This name, in almost universal use throughout Kafraria, assumes at Flagstaff the alternative form of *ugwaga*.

Another name *iqabathule* or *iqabathuli* (W.W.R.) is in common use in the lower portion of the Umtata basin, and appears also in a Mqanduli list.

At the Gordon Memorial, in Northern Natal, the Zulu names are *uhoyi* and *ingqwayimba* (Mr. Ian Matheson). The name given by Woodward is *unongqwatsi*; and those given by Bryant are *uhuyi*, *ungqwashi* *umangqwashi*.

Renderings of its call.

Few species have had more renderings made of their call. From its habit of persistently calling on a termite-heap or other slight eminence, it seems to challenge passers-by to imitate it. The versions known to me are :—

Ndiya etywaleni (I'm off to a beer-drink!) or, at Umtata mouth, *kuyiw' etywaleni!* (They've gone to a beer-drink!)

Se befikile! they (i.e. the herdboys) have already arrived (to torment us)!

Mntwan' omntwanam! Child of my child, my grandchild!

KungoQebeyi! It's Qebeyi's turn (to herd)!

Ndiya esikolweni, ndiya kuhlala esitulweni.

I'm off to school, to sit on a stool.

Matilda! Matilda!

Ntw' inyek' inje! You hare-lip!

As a songster and a mimic.

This lark is accounted the best singer in the feathered tribe. Its favourite times for singing are dawn and dusk. When singing it mounts so high in the air as to be scarcely discernible by the human eye. In its song it mimics the cries of many other birds.

Inomkwa wokulinganisa ukukhala kwezinye iintaka, Ungayira uku-tshona kwelanga, ilinganisa konke ukukhala kweentaka zonke. Ithi xa isenje njalo, ibibethanisa amaphiko ixelise unonqane (Flagstaff).

[It has the habit of imitating the cries of other birds. You may hear it at sunset, imitating the different cries of all kinds of birds. When so employed, it clappers with its wings like the tinky.]

Yintaka ethi xa liza kunetha isicho tho iphaphe ibeke phezulu ikhala icula ilinganisa zonke iintlobo zeentaka (Flagstaff).

[Before a hailstorm, it rises in the air, calling and singing, imitating all kinds of birds.]

A Bird of Omen.

On 7-10-1909 Dr. J. Brownlee of King William's Town informed me that, among the Dutch, the sight of one of these larks sitting on a tree and singing was considered a sign of a storm.

Spike-heeled Lark.

The Spike-heeled Lark has been sent me from Bolotwa by Mr. R. F. Weir, with the name *ungqembe* attached. In a Baziya list, the name is spelt *ungqemba*.

Red-capped Lark.

The Cis-kei name of *intibane* for the Red-capped Lark assumes in Tembuland the form *intubane* or its palatalised equivalent *intutyane*. The latter form is that in general use in the Transkei proper, as well as amongst the Pandomise and the Pondo tribes.

About the junction of the Tsomo and the Kei, as well as at Clarkebury, a form employing the trilling English *r*, *intrutyane*, is in use, and the more peculiar *udrutyeyi* is also heard.

Its Cunning.

The herd-boys affirm that this lark approaches their stone-trap like a fox seeking to avoid a trap in which it has previously been caught. At nesting-time it is snared by a cow's-hair noose placed over the nest. Boys call it a wizard, because, when it has young, it does not enter the nest but contents itself with throwing the food to them.

A St. Matthew's student of 1910, Edward Mtwana, to whom I am indebted for this information, added that the stripe round this lark's neck, called *isiyeye*, was the necklace or *isidanga* of his tribe.

As an Alarm-clock.

The red-capped lark sings very early in the morning, and serves in some parts as an alarm-clock to the Natives :

Iya sinceda kakhulu ngokuha iya sixela xa kusileyo nje ngenku ku ikhale ekuseni.

[It is of great service to us by intimating to us the dawn, like the cock crowing in the early morning.]

Yintaka esidla ngokuva ngayo ukuha kusile. Siyiva ikhala sigonde ke ukuha lixesha lokuba ma sivuke.

[It is the bird by which we are usually assured of the dawn. We hear it call and we understand it is time to get up.]

Swallows.

The various species of swallows are, as a rule, united under the common name of *inkonjane*, a name that is current throughout Kafraaria, Natal and Zululand. The secondary meanings of this word—a swallow-tail cut, a barbed assegai—indicate, however, that properly only those species with deeply-cleft tails ought to be so designated. Among the Native people, as among the Europeans, a swallow building its nest on a house brings luck (*inkonjane inethamsanga*).

Their migratory habits are alluded to in the proverb : *inkonjane iliphangele ihlobo*, the swallow has anticipated summer, referring to a person who has been in too big a hurry to speak or to act (J. H. Soga).

The **Rock-Martin**, with its mouse-brown plumage, is called at the Bashee *unongubendala* (faded blanket) and by the Pandomise *unongubende* (long blanket). To this species also is to be assigned the name *ufabele*, in use in the Kei valley.

The **Black Saw-wing or Rough-winged Swallow**, bears, in the Kei valley, the name of *unomalahlana* (little piece of coal).

The **Greater Stripe-breasted Swallow** also has a name in the Kei valley, *udl' ihafe*, but is not elsewhere, as far as I know, definitely distinguished from its fellows.

One other swallow-name from the Kei valley, *ucel' izapholo* or *unocel' izapholo* is referred to a blue species with a white throat and a white breast, which fixes its identity as the **White-throated Swallow**. For these Kei valley names I am indebted to Wolger Mafungwa and Teacher Job Nyoka.

Swallows as Masons.

The wonderful power possessed by swallows of building their nests with mud has earned for them at Clarkebury the name of *umLungu* (European).

Le ntaka yintaka elichule eside sithi ukuyibiza ngumLungu.

[It is a skilful bird and its skill leads to our naming it the European.]

Yintaka eziphathise okomntu, xa yaakhayo yaakha ngodaka iludibanise nesamente. Ukuba yakhile namhla nje ayikwaakha ngomso, inqumisa olo daka ilwakhileyo. Xa ithutha udaka, iluthuthiswa yinkunzi zincedisane (St. Cuthbert's).

[It is a bird that behaves like a human being ; in building it uses mud and mixes it with cement. If it has been building to-day, it will rest

to-morrow till the mud it has put in position hardens. When gathering the mud, the female is assisted by the male, both helping each other.]

In Tembuland, I have heard as part of its *isibongo* :

Iya kwaazi ukufoloma udaka.

[It knows how to make bricks out of clay.]

A Butterworth girl writes of the swallow :

Itya iimbuzane ezenziwa kukuna kwemvula. Xa iphaphayo, ayithi ngqo kuphela, isuke imana ijikoza, ingathi iza kuhlala ingade ihlale.

[It lives on gnats that are caused by the rain. In flight, it doesn't keep in a straight line only ; it has the habit of going zigzag as if it meant to settle, but it doesn't settle.]

The wing of a swallow mixed with milk is given to dogs, with the object of making them fleet of foot and quick in hunting (Rev. Basil Holt).

Cuckoo-shrikes.

Until recently it has been supposed that three species of cuckoo-shrike occurred in the Eastern Cape Province, but latterly there has been an inclination to unite the Yellow-shouldered Cuckoo-shrike with the Black Cuckoo-shrike as variant forms of the same species.

Grey Cuckoo-shrike.

The Grey Cuckoo-shrike is known in the Pirie forest as *usinga*. In Elliotdale (Rev. J. H. Soga) and at the Umtata mouth (Mr. W. W. Roberts) it is known as *umsimpofu*. In Eastern Pondoland (W.W.R.) it is called *umswinkobe*.

In Natal it appears under quite a different name, *ikleledwane* (Bryant).

Black Cuckoo-shrike.

The Black Cuckoo-shrike at the Umtata mouth shares with the grey species the generic name of *usinga*, but is also distinguished as *usinga olumnyama* (W.W.R.).

From Elliotdale, in October 1925, a female black cuckoo-shrike, forwarded from Rev. J. H. Soga, was labelled *umbamkro*,—the name given to the Southern grey-headed bush-shrike at the Umtata mouth.

The yellow-shouldered cuckoo-shrike at the Umtata mouth shares with the ruddy bush-shrike the name of *umthethi* (W.W.R.).

Its Zulu name is *isihlangu* (Bryant).

The female black cuckoo-shrike differs so markedly in plumage from the male as to appear to the uninitiated quite a distinct species.

Drongos.**Fork-tailed Drongo.**

From the Cis-kei to Zululand, there is universally applied to the Fork-tailed Drongo the onomatopœic name of *intengu*. The full Native rendering of the cry runs :

Thengu, thengu, maceywana ! kazi ukuba hense nto ni na abantwana senkosi, Nombande !

[Tengu ! Chips ! I wonder what the children of the chief have done, Nombande !]

As a cattle-herd.

Like the wagtail, the drongo is credited with a love of cattle. But he excels the wagtail in his power of herding. The herdboys believe that the cattle mistake the whistle of the bird for their own whistle, and that, on hearing it, they bunch together and feed together just as they would do in response to their own whistle.

Intengu yintaka ethandana neenkomu. Apho kukho iinkomo, ngamanye amaxesa ude athi umntu : "kukho umntu ozalusileyo," ngokuva ikhwelo layo.

[The drongo is a bird that is friendly with cattle. Where there are cattle, a person might sometimes say : "There is someone herding the cattle," through hearing its whistle.]

Acting on this belief, the herd-boys venture to leave the cattle under its care, while they sleep or smoke.

Should a herd-boy appear at home during herding-hours, his parents say of him : "He is trusting to the assistance of *intengu*."

A similar meaning lies behind the proverb :

Indoda enge namalusi, iinkomo zayo zaluswa yintengu.

[The cattle of the herdless man are herded by the drongo.]

An Imp of Mischief.

The habit of the drongo in mobbing birds much larger than itself has also impressed the Native mind.

Intengu ikwa yenyenye intaka ethiye kakhulu ezinye, nangona isoyiswa nje linxanxadi. Ilithiye ggita ihlungulu.

[The drongo is also a bird that displays great enmity to other birds, though it is mastered by the fiscal. The drongo bears special hatred to the raven.]

Square-tailed Drongo.

In the extreme east of our district occurs the Square-tailed Drongo, known in Natal as *intengwana* (Woodward).

Black-headed Oriole.

The various names applied to this species appear to be merely different versions of the bird's cries.

In the Cis-kei and eastwards to Umtata the bird is known by the name of *umkyo*; among the Pondo-mise and the Pondos it is called *umqokolo*; and to the Zulus it is known as *umgoqongo* (Woodward).

Its call is rendered : *Buti Buku, uphi uPhothana ?*

(Brother Buku, where is Potana ?)—D. B. Davies.

CHAPTER XIII

CROWS

Owing to their distinctive markings and their wide distribution, our three species of crow are all well-known to the Natives and figure conspicuously in Native-lore.

Pied Crow.

The Pied Crow, whose white collar runs round the neck as a supporting band for its generous white bib, appears to some people to be wearing a surplice, and occasionally receives in consequence the nickname of *umfundisi* (missionary), which belongs more properly to the Raven. At Glen Grey it goes by the name of *inene* (the gentleman) for a similar reason, the white breast representing the white shirt front (Rev. D. B. Davies). Such ideas are in line with the saying imputed to an Irish trooper : "Even the crows in this country wear white waistcoats."

The distinctive name for the pied crow, however, *igwangwa*, takes its origin from the rough croak.

By the Pandomise and throughout Pondoland this crow is known as *igwarube*, which in Natal becomes *igwahuba*. An alternative spelling of the Pondo name, *ikhwarube*, raises a phonetic question not yet settled.

There is undoubtedly a considerable latitude in the application of crows' names. I have heard the name of the raven *ikhwababa* applied by the Pandomise to the present species ; and at the Gordon Memorial, on the border of Zululand, I obtained from Mr. Ian Matheson the name of *igwababa* for the pied crow. This latter name *igwababa* is given by Bryant as the Zulu name, used generically, for both raven and pied crow and the diminutive *i-* or *in-gwababana* is given as the Natal name for the pied crow.

The following Pondo song, passed on by Mr. Robinson to Dudley Kidd, appears in *Savage Childhood*, p. 216 :—

*Hlungulu, hlungulu, goduka !
Amas' omntawakho adliwe,—
Adliwe ngukhwababa !
Khwababa, khwababa, goduka !
Ubuye ngezothwasa !*

Here the names *hlungulu* and *khwababa* should naturally refer to different birds, and the proper translation should, to my mind, be :

Raven, raven, home with you !
Your child's sour-milk has been polished off—

Polished off by the pied crow !
 Pied crow, pied crow, home with you !
 Come back at new moon !

The Vultures' Spy.

In some districts the pied crow is made to play the part more usually assigned to the raven. It is regarded as the vultures' spy, and as bearing off to the chief of the vultures the eye of a carcase by way of reporting its find.

Xa kukho into efileyo enje ngamahaje, kusuka amagwangwa aye kwindawo enamaxhalanga ephethe iliso laloo nto, aze aqale amaxhalanga ukwaazi ngaloo nto ifileyo.

[When there is a dead animal, such as a horse, the pied crows make for the vultures' quarters with an eye of the carcase, and the vultures begin to know about that carcase.]

Another essayist thus describes its method of calling :

Ithi xa ipaphayo, imane amaphiko ayo iwasuku-fukumisa iphinde iwanekе ikhala isithi : rwa ! rwa ! ithi ke xa ihleli phantsi imane iqoko-qokota ivuthelanisa inghula yayo, imana iyenyusa-nyusa ide iphaphele phantsi iphinde ihlale.

[When it is flying, it keeps continually shaking its wings, and spreading them out as it call *kwa kwa*. When it settles, it keeps uttering gurgling cries and swelling out its throat, then off it flies and settles again.]

Rook or Black Crow.

The Rook, distinguished by its wholly black plumage and relatively slender bill, is universally known as *unomyayi*. In the Umtata basin and at Tsomo, it receives from its cry the alternatives name of *urwabayi*.

[N.B. In Bennie's M.S. Dictionary appears a bird name *idakatye*, which, though defined simply as "a bird" by Bennie, is assigned by Kropf to the present species. All my efforts to find the name *idakatye* in use to-day have failed. It would be interesting to know if it is still current in the Tyumie valley, where Bennie gathered his words.]

In the northern districts of Natal the name in use *ingwababana* is a diminutive form of the name *igwababa* applied to the larger species.

Its Cries.

At Pirie two very beautiful kindergarten songs incorporating the cry of the bird, were sung in school :

Oonomyayi bezindada
zase Afrika, Repeat

Polished off by the pied crow !
 Pied crow, pied crow, home with you !
 Come back at new moon !

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Its Cries.

At Pirie two very beautiful kindergarten songs incorporating the cry of the bird, were sung in school :

*Oonomyayi bezindada
 zase Afrika, Repeat*

[Were he properly doctored in his throat,
The rook would have a beautiful note.]

At present the rook is handicapped in his efforts to sing by the presence of an obstacle which requires the witch-doctor's attention. This inability of the rook to overcome his congenital weakness appears in Lady Nairne's line in " Jimie the Laird ":-

Send a crow to the singin', an' still he will crow.

To a traveller making his way through the mist the call of the rook assumes the torturing shape :

Asiyondlela, walahleka ! This is not the road ; you're lost !

(Scotsman Mqomo).

At ploughing-time he plays another trick with his voice, imitating the wagon-driver's call. While ploughing is going on, the rook is believed to be aiding the driver of the oxen with his temporarily-acquired call, so that the ploughing may be quickly done and the seed sown,—all with the intention in Mr. Rook's mind of having an early feed on the sown seed. (N. V. Cewu).

The Rook as a Wizard.

The rook is classed with a number of other species including the hammerhead, the turkey buzzard and the owl, as being in league with the *maggwira*. Should it perch on a hut, it would be regarded as a messenger from the departed spirits or the *maggwira* to foretell approaching evil to one of the inmates.

Its Immunity from Danger.

Though very destructive in the maize-fields, the rook is practically immune from danger, owing to the reputed power the species has of taking effective revenge on anyone who ventures to kill an individual rook. Let no man be so vain as to imagine he will save his crop by shooting a rook. For the other rooks know when they have lost a friend through the evil devices of a mortal and they hasten to the scene of the tragedy to bemoan their loss at a funeral feast. The mourning rooks dig up nearly every maize-shoot in that deluded mortal's garden ; and, not for one day only, but for many, do they prolong their feast in memory of their friend so foully slain (Fred Madlingozi, 1910).

Nor will it do for boys to harm its nestlings, for the parent birds will at once spread the news of their misfortune and will repair to the fields of the miscreant and exert their wits and their bills in spoiling those fields.

The proverb : *unomthi ka nomyayi*, or, *uneyeza lika nomyayi* (he has the rook's medicine) is based on the bird's reputed ability to escape from difficulties. Should a young bird be tied into the nest, so that it may be

fattened by its parents for its captor, the parents are alleged to search for a certain tree in the forest, and, returning with a piece of it, to cast it on the snare, with the result that the string is loosened and the nestling set free.

Rev. D. B. Davies, who has furnished this proverb and its explanation, tells me that a man who breaks out of prison or who escapes any difficulty is said to have got *iyeza likanomyayi*.

[N.B. In Scandinavian folk-lore—see Craigie's *Scandinavian Folk-lore*: The Victory Stone, pp. 384-5—the raven is accredited with the power of finding a certain stone which in time of difficulties it places in its nest and by whose aid it overcomes its troubles.]

Samson Qomisa (St. Matthew's, 1910) gave me the name of *inkosazana* (princess) for the rook, and explained that, though the bird was very troublesome to the Natives, it was not touched ; for, where retaliation is resorted to, the rook will summon its companions for a united raid on the erops of the delinquent. It was not till long afterwards that I learned, from Teacher John Sotashe, that the name of *inkosazana* bore the same implication in the case of the rook as it bears in the cases of the porcupine (*incanda*) and the Jan Blom frog (*unocebeyi*) ; and that it was a *hloniphala* name used to humour the bird and so prevent it from exercising those evil powers which it is believed to share with the *magqwija*. So strong is the belief in its bewitching powers that a man who shoots a rook may be so influenced by brooding over his action that he may literally find himself unable, for weeks and even for months thereafter, to aim straight.

Method Used in Trapping Rooks.

Yet there are boys who are bold enough to kill and to eat both the adult and the young. The following cunning piece of woodcraft practised by the Natives was made known to me by Fred Madlingozi (St. Matthew's: 1910) :

To trap this clever bird, take several maize-grains and bore a hole through each of them, then string the grains at intervals along a thin, black thread. Tie a knot at one end of the thread and fasten the other end of the thread to a twig near the nest. You must see to it that the thread is long enough to deceive the bird, for the rook has very acute sight indeed. Do not put the grains close to one another, yet take care to arrange them in such a way that the bird will have no difficulty in picking them up.

Poultry thieves are accused of following similar tactics in pursuing their avocation. In the Orkney Islands, the boys adopt the same plan in catching gulls, using fat instead of maize-grains and string instead of

thread. In all cases, after the bird has taken the bait, the boy pulls the thread or string. The bird may succeed in disgorging one or two morsels, but is in its captor's hands before it can disgorge them all.

The Fearlessness of the Rook.

It is a bird that loves to fight with other birds, as all know who have watched it harrying red-wing starlings at their nest or tackling buzzards and other birds of prey in the air. But the greatest mark of its valour is shown when it routs the dreaded bateleur.

Ithi ingqanga, ukuba ikhe yabona unomyayi, ibaleke kuba iyoyiswa ngunomyayi (Blythswood).

[If the bateleur should chance to see the rook, it hurries off, for it is afraid of the rook.]

White-necked Raven.

The White-necked Raven, so called from the white collar which shows up on the back of his neck against the otherwise black plumage, is known jokingly from this characteristic white mark as *umfundisi* (missionary).

In the Cis-kei and Fингoland the name in general use is *ihlungulu*. The plural form *amahlungulu* is idiomatically applied to a family consisting of girls only,—the implication being that the girls will marry off and leave their parents alone (Teacher John Sotashe).

In Tembuland and as far north as Polokong, in Matatiele, the name is *irwababa*. Among Pondos and Pandomise occurs the cognate form *ikhwababa*; among the Basuto, *lekhoaba*; and, among the Zulus, *igwababa*. Further north, in Nyoro, we find *enyawawa* defined as “a large bird like a crow.”

The lumbar portion of an ox's back receives its Zulu name of *intlalamaqwababa* and its Xhosa name of *untlahlahlungulu* from its serving as the resting-place of the raven. Personally, however, I have never seen a raven sitting on the back of any animal.

One other name *ilisolomzi* (the eye of the village) refers to the current Native belief that the raven acts as the vultures' spy (Agnes Zono).

In Sandile's *isibongo*, the raven appears—under its name of *ikhwababa*—as a bird of omen :

*Ndiбuzen' amathongo ndiwaxele !
Ndiphuph' ikhwababa likhwel' endlwini,
Ikhwabab' elimhloph' amaphiko.*

[Ask me my dreams that I may tell them !
I dreamt that a raven sat on the hut,—
A white-winged raven !]

The raven has also a place in the *isibongo* of Sigcawu ka Mqikela :

Wena mnqayi ka Hoza, wena gul' ethembisa ;

*Wena mahlungul' adla ni kweziya ntaba
 Adl' ihase lika Joyi lo mnta ka Manqhinyana.
 Hoza's stick ! invalid shewing signs of recovery
 What are the ravens eating on those mountains ?
 They are eating the horse of Joyi, Manqinyana's child.*

When a raven carries off a maize cob from the drying heap, he is cursed with his own name by the women, who shout *ihlungulu* after him in his flight.

The Raven Song.

The following song was taken down from Damoyi, a boy at Pirie, in 1909 :

*Sahlangana namahlungulu
 Elel' onke ngakwelaa tyholo.
 Lath' elinye :—“ ma sivuke ! ”
 “ Sivuke njani : sit/hayiwe nje
 Ngala makhwenkwe akwa Tabitemni
 Angaxheliyo le nkabi yawo
 Side sinqunquthe ngezi zandlana
 Zimboxwana.”*

[We fell in with the ravens,
 All asleep by yonder bush.
 One said :—“ Let us get up ! ”
 (The others replied :—)
 “ How can we get up ?—beaten as we
 have been in this fashion
 By Tabitemni's young fellows,
 Who never kill an ox of theirs
 That we may munch it
 With those oval beaks of ours
 that serve as hands ! ”]

In the actual singing, each line was preceded by a sound like *hawu*, which was again repeated in the middle of the line, so that the music went in this fashion :

Hawu sahlangana, hawu namahlungulu

In line 4 occurs the variation : *sibethiwe nje* ; and in line 5 is found the alternative name *Twabetu*.

This “ Raven-song ” is a fragment only of a Native nursery-rhyme heard throughout Kafraria. In some of its versions it has undergone so much corruption that the original allusions have been lost ; but a collation of the versions might even yet lead to the recovery of the meaning of the allusions.

The following is the form in use at Somerville among the Pandomise, and was taught to my eldest child whose Xhosa name was Nontutuzelo, by a Pandomise girl, Lena Botya.

*Ye ! Thuthu ! aph' amathole ?
 As' esapha !
 Wenza ni aphi ?
 Nditya amatyc.
 Yint' ikh' ityiwe ?
 Akuyazi na wena ?
 Kha utye sibone !
 Ndakutya ngomso.
 Khona kunani ?
 Khona ndovuba.
 Nganto ni ?
 Ngomqothonga.
 Uya kuwuthatha phi ?
 Endlwini kaGantsa.¹
 Athi ni uGantsa ?
 Athi :—
 Ndakubodloza ngenduku yam le
 EMabodoza²
 Yabodloz' inji yaphaphatheka
 Yabeka eluSuthu,
 Yudibana namakwababa emabini,
 Lathi elinye :—vuk' uvuthele !
 Lathi elinye :—
 Ndakuvuthela njani na
 Ndixholiwe nje ngamakhwenkwe
 Akwa Sabe-sabe ?
 Sabe-sabe, xhel' inkasi lc,
 Sinququthe.
 Msila wenja, ulukhuni
 Nje ngesonka.
 Se kuza kusa.*

[Hallo, Tutu ! Where are the calves ?
 Over the hill !

¹ *Endlwini kaGantsa* (in Gantsa's house) would appear literally to be: 'from the lanner's eyrie,'—Gantsa being the form which, through long repetition, has evolved from *khet/she*.

² The name Mabodloza is probably the form for which Tutu (the name of the child being addressed at the time) was substituted. In the Pondo version, supplied by Mr. Robinson to Dudley Kidd (*Savage Childhood*, p. 215), the name appears as Magoboza.

What are you doing there ?
 Eating stones.
 Are they ever used as food ?
 Don't you know that ?
 Come, eat (some stones), and let us see !
 I'll eat (them) to-morrow.
 Why then ?
 I'll be mixing up food.
 With what ?
 With—¹
 Where will you get it ?
 In Gantsa's house
 What is Gantsa saying ?
 Gantsa says :—
 I'll stab you with this stick of mine,
 Mabodloza's,
 That beat the dog, and the dog fled
 To Basutoland,
 And fell in with two ravens.
 One raven said :—Get up and light the fire !
 The other replied :—
 How can I light it,
 Damaged as I am
 By Sabe-sabe's young fellows ?
 Sabe-sabe ! kill this ox,
 That we may gnaw it !
 Dog's tail, you are hard
 As bread.
 Already dawn is breaking.

The Vultures' Spy.

The raven is universally believed to be the vultures' spy, but his methods of carrying out the behests of his masters and his share in the booty are, according to my different authorities, far from being uniform.

He is the first to find a dead horse ; and, by his croaking, is supposed to be shewing his delight in having vanquished such a doughty foe.

Ungafika lizula ecaleni kwehase, esithi : wawa ! wawa ! hae ndini, sihlangene namhla !

[He keeps moving restlessly about beside the dead horse, saying :—Lordly horse, it's my chance to-day ! I have you at last !]

¹ The meaning of the word *umqothonga* seems to be lost. Though the word itself is known to all through this rhyme, its meaning cannot be obtained from my helpers.

He is also the first to publish the news.

Liyintlaba mkhosi, lihlabela amashalanga umkhosi.

[He sounds the alarm, and gathers the vulture clan to the feast.]

His method of publication varies. By some he is said to eat one eye of the carcase (i.e. the eye on the exposed side of the horse's head,—the other eye being out of his reach through its contact with the ground) before going off to report. By others he is said to eat both eyes before setting out on his journey. By yet others, he is represented as carrying the one available eye which he has plucked out, and as laying it before the chief of the vultures. The following conversation then ensues :

Athi amaphakathi : eli lihlo ulithathe entweni efileyo ?

Lithi ke lona : ewe ! ndilithathe entweni efileyo !

Lit'ho lifunge lithi : Sarili ! Sarili ! ndilithathe entweni efileyo !

(Agnes Zono).

[The chief's councillors ask : Did you take this eye from a dead animal ?

The raven replies : Yes ! I took it from a dead animal !

And he confirms it with an oath : By Kreli ! I took it from a dead animal !]

Or, again, he is represented as taking a collop (presumably after he has himself disposed of both eyes) to the vultures and so declaring his find.

Liwaxeleta ngale ndlela, liphatha intwana yombengo wenyama, ngokuba alikwaazi kuthetha nawo, ngokunjalo lisuke liyijule phaya kuwo, ityiwe leli-nye. Emva kokuba kwensiwe njalo, lisuke limke nawo alandele engumbodolo. Akufika atye loo nyama, kusiyekе amathambo odrwa (Robert Ngoni, Shawbury).

[He reports to his masters after this fashion. Because of his inability to converse with them after human fashion, he takes a small collop and he throws it among them and it is eaten by one of them. After this has been done, off he sets with the vultures following in file. On their arrival at the carcase, they dispose of the flesh and nothing is left but bones.]

The vultures' code of table manners has already been described in the section dealing with those birds. The only question left for consideration here is :—How does the spy fare ?

Some maintain that nothing comes his way save the eyes which he made sure of, and that he is driven off by the vultures ; while others admit that he may still find scraps on the bones.

Athi akuyigqiba ukuyitya amashalanga, ihambe (le ntaka ilihlungulu) iyokukhukhuza amathambo nezihlobo zayo.

[When the vultures have finished eating the meat, the raven goes off to clean up the bones with his friends.]

CHAPTER XIV

TITS TO ROBINS

Black Tit.

The variant names for the Black Tit represent different attempts to reproduce its harsh call. The name commonly heard in the Ciskei is *isichukujeje*, which in the Transkei becomes *isichulukujeje*. At the Umtata mouth, the variant in use is *isichubujeje* (W.W.R.), a name which, in a Pondoland list from Holy Cross Mission, appears as *isichibijeje*.

Minute or Penduline Tit.

In the neighbourhood of Alice, Victoria East, where this species nests, it is known as *unogu/ana*, in reference to the woolly nest. In the same district it shares with the willow wren the name of *unothoyi* (Mrs. Matthews).

Bulbuls.

Layard's Bulbul.

Our best-known bulbul, Layard's Bulbul, popularly known as tiptol or blackcap, bears throughout Kafraria the name of *ikhwebula*, which is an attempt to reproduce its simple song. In Northern Natal, it has the Zulu name of *iphothwe*.

It is an inveterate chatterer and wildly scolds any enemy—cat or snake—it may detect in its territory. From the continuous clamour it makes on such occasions to draw the attention of any person near the spot, it is accounted a helpful bird (Horace Nweba, 1910).

At Manubie it has earned the nickname of *utyelebekileni* (Eat out of the bucket), which is an attempt to render its song in words (Mr. R. Allen).

Green Bulbul.

The ordinary bulbul of the forest, the Green Bulbul, also bears an onomatopœic name, *inkwili*. By this name it is known throughout Kafraria; in Zululand it is called *uwili* (Bryant).

This bulbul knows no period of silence; even when all other forest-birds settle down for a mid-day siesta, it continues calling and singing. Its insistent song has been interpreted in many ways, and the following versions have come under my notice :

Wili! jikela ngapha kwetyholo,—please! (Pirie, John Ross, 1908).
[Willie! go round the bush,—please!]

Wili! ndithumbula kwaNdatyana (Peddie, Dr. Rein, 1911).
[Willie! I'm thinking of Ndatyana!]

Jikela ngapha, faka le nyoka! (East London boys, 1915).

[Get round this side ; put the snake (in the hole) !]

*William, ngath' awukhawulezi, intw' etyiwayo uya kufika se ityi—
we!* (Umtata mouth, W. W. Roberts, 1926).

[William, if you don't hurry up, you'll find that which is being
eaten already finished on your arrival.]

Other Transkei versions supplied by the boys are :—

Wili (or, *Nolentyi*) ! *ukutya kumnandi nganto ni?*

Kumnandi ngetyi—wa!

[Willie ! (Nolentyi !) what makes the food nice ? Sa —lt !]

Mini, mini uya yazi inyama, madoda !

[You recognise the meat, men !]

Terrestrial Bulbul.

The Terrestrial Bulbul, a shy forest species of wide range, is known from Pirie to the Umtata mouth as *ikhakalandla*.

From Eastern Pondoland, Mr. W. W. Roberts gives the name as *ugwegwegwe*, which appears also in a 1929 Emfundisweni list.

At Pirie there is an alternative name *umnqu*, which -- like so many others-- is onomatopœic, and which figures in Mr. W. W. Roberts' list as *umngqu*. This name, in the mimosa tracts, is applied to the black-crowned redwing shrike.

Yet another name from the Pirie area is *ikhahlangube*, which requires confirmation.

Thrushes.

Cape Thrush.

From the Cis-kei to Port St. John's, the Cape Thrush bears the name of *umswi*, which in Natal becomes *umuswi* (Woodward) and appears in Zululand in the nasalised form *umuntswi* (Bryant). The Zulu name covers also the allied Natal Thrush.

Cape Rock-thrush.

From Mr. Ralph Allen of Manubie, I have received a male, obtained at a kranz near his home, with the name *unomaweni* or Cliff-dweller.

Woodward gives as the Zulu name *ikhvela'matyeni*, with a similar meaning.

Sentinel Rock-thrush.

From the Katberg to Pondoland, the Sentinel Rock-thrush is known as *umganto*.

Chats.**Familiar Chat.**

This species is known in the Transkei under the name of *isikretyane*. In Clarkebury lists, the name appears in the forms of *isikretyana* and *isikretyane*; and, in a Baziya list, as *isikretshane*. At Fort Hare, where the bird is common, the name is *isakretshane*. Another variant of the name is *isikratana*. The Sesuto is *setlechana*.

Intaka efane yenze. Ungathi wakujonga le ndlu isuke ingathi ibise-nziwa ngumntwana obezidlalela, ilivila kodwa, indlu yayo iya yifihla ayifane ibonwe. Ngani? Ngokuba yaakha phantsi koqqa ematyeni (Clarkebury).

[The bird is very careless. When you look at its nest, it seems as if it had been built by a child playing itself. It is very lazy, but it hides its nest so that it is not easily seen. Why? Because it builds under a ridge among the rocks.]

Buff-streaked Chat.

A pair of Buff-streaked Chats forwarded to me from the Winterberg were labelled with different names, the male being called *isixaxabe/a* and the female *inkotyeni*. The former name appears in a 1929 list from Emfundisweni also.

Ant-eating Chat.

Along the foothills of the Drakensberg the Ant-eating Chat is known as *isanzvili*.

Stonechat.

The ordinary name for the Stonechat is *isanchaphe*, contracted sometimes to *inchaphe*.

Bryant gives the analogous Natal name of *isancaphela* as of doubtful identification but assigns it to the chat family, and gives as the Zulu names for the stonechat the variants *isiqhawane*, *isingawane* and *isingawana*, as well as the distinct name of *isichegu*.

Cape Robin.

The Cape Robin is known through the Cis-kei and across country to Pondoland as *ugaga*. Woodward spells the Zulu name as *ugaka*, evidently the same word.

In former days, when an army was on the war-path, the cry of this bird was held to portend bad luck. This is referred to in the proverb: *kwalila ugaga loo mini* (the robin called that day, i.e. that day brought bad luck.)

Noisy Robin.

In Xhosa the Noisy Robin bears the allied name of *ugaga-sisi*.

In Zulu it is known as *umananda* (Bryant).

CHAPTER XV

WARBLERS

Willow Wren.

The Native name of the Willow Wren *unothoyi* seems to be an attempt to reproduce the bird's plaintive note.

This little bird constitutes for the Native mind one of the strangest problems in his experience. During the summer months it is heard commonly and seen among the mimosas and in the smaller plantations, but it shews no sign of nesting and its nest has never been found. For this curious phenomenon some explanation is required ; and, in the bird's *isibongo*, the Native explanation is given :

Intaka ezala iwaqandula (the bird that lays and hatches at once, i.e. the bird that doesn't hatch at all.)

In another form the current belief appears as :

Le ntaka unothoyi iya feketha, izala amaqanda iwakroboza (this bird—the willow wren—trifles, i.e. at nesting, laying eggs and smashing them).

The **Yellow-bellied Bush-warbler** bears at Bolotwa the name of *ityhafele* or *itjhafele* (Mr. Dick Weir). The latter name also appears in John Bennie's list of words (1826) as " a bird."

The **Great Reed-warbler**, a visitor from Central Europe, has been sent me by Mr. W. W. Roberts with the name *indwedweze* attached.

For the ordinary **South African Marsh-warbler**, a wide-spread and noisy species, no Native name has as yet come to my knowledge.

For the **Cape Sedge-warbler**, another wide-spread and much noisier species, the name in use at the Umtata mouth is *unomakhwane*, in reference to its habitat (W.W.R.).

The **Fan-tailed Sedge-warbler**, of restricted range in our area, has been forwarded by Mr. W. W. Roberts with the name *unvokonti* attached. This same name occurs in 1929 lists from Blythswood and from Holy Cross Mission, Flagstaff, and may possibly be used generically. This point can only be settled by the actual handling of specimens of the birds so called by the Natives.

Cape Grass-bird.

In the Cis-kei and at Blythswood the large Kafrarian Grass-bird goes by the onomatopœic name of *it/hit/hi*. In the Transkei, it is commonly known among the Tembu and the Pondo-mise as *udwetya*, a name which

has also been attached to specimens forwarded by Rev. J. H. Soga from Elliottdale and by Mr. W. W. Roberts from the Umtata mouth.

In Pondoland also *udwetya* is found, with the variant form, at Holy Cross, of *udwetye*. Mr. Roberts furnishes another variant *udwanya* without particularising its locality.

The Zulu name for the corresponding Natal species is *uvuze* (Woodward).

The Herd-boys' Clock.

On misty days the herd-boys rely on this, as well as on some other, species to know the time of sunset.:

Xa sukuba kusubekele iya laazi ixesa, ngokuba kungakhala yona se sisazi okokuba ilanga lihamile ngokuba ayifane ikhale nje (Emfundisweni).

[Should the sky be overcast, it knows the time ; and, as it doesn't call without a reason, we know—should it chance to call—that the sun has set.]

Bar-throated Bush-warbler.

From Blythswood to Pondoland, the Bar-throated Warbler is known under the name of *ugxakweni*.

Green-backed Bush-warbler.

The Green-backed Bush-warbler, whose bleating cry has earned for it the name of bush-goat, is known in the Cis-kei by the Native name of *unomanyuku*. This name, in the Transkei from Blythswood to Willowvale, becomes *unomenyuku* ; and, in Clarkebury and St. Cuthbert's lists, it appears as *unoßenyuku*.

In Pondoland and about Tsolo the name is *unome*, a direct attempt to reproduce the call.

Woodward gives as the Zulu name *imbuzana*.

How Boys play with it.

The boys make friends with this little bird and carry on a conversation with it, asking it such questions as :

Nomanyuku ! sikuphe inghaka ?

(May we give you thick milk ?)

As long as the bird continues bleating while they question, it is considered to be giving its assent ; but if, on being asked a question, it lapses into silence, the bird is regarded as intimating its dislike for the particular food offered to it.

Grass-warblers.

Fantail Warbler.

In the Cis-kei, the Fantail Warbler is known, from its chipping cry, as *unogandulana*.

At Nqamakwe and at Clarkebury the bird bears the name of *unoqua-n dilanga*,—a name which in forest areas is kept for the anvil-bird.

At the Umtata mouth, the name is *iqhintsi* or *iqhwintsi* (W.W.R.).

From the Junction of the Inxu and the Tsitsa Mr. Colley Macdonald has sent me a specimen, labelling it *unonzwi*,—a name which appears in a list from Baziya also.

Minute Cloud-warbler or Tinky.

The Tinky, one of our smallest birds, was in former days known as *unongane*. Under this name it is still widely known from the Cis-kei to Pondoland, but it is nowadays much more commonly referred to as *igqaza* or *unoggaza*. In the bird-lists submitted to me in 1929, the former name was used in five centres and the latter in fifteen.

Igqaza is a *hlonipa*-name rendered necessary by the appropriation of the original name *unongane* for a chief. For the real story, which is now an uncertain tradition among the Native people, I am indebted to Mr. W. T. Brownlee, who tells me that the name of *Nongane* (Midge) was given by Kreli to that son of his who was afterwards known as Sigcawu, as a sarcastic counterblast to Ngangelizwe (As big as the world), the name given by Chief Mtirara to his son.

Its *isiibongo*.

The original name of *unongane* is that which appears in the *isiibongo* used by the women :

Ndikhaphé, nongane, ndiye phezulu,
Ndiya kufuna indoda entliziyo inye,
Kuba amadoda eli lizwe antliziyo mbini.
 [Lead me, little tinky, heavenwards !
 I go to seek the single-hearted man,
 For the men of this world are double-hearted.]

Griffith Mvayi, from whom I took this down (29th September, 1909), maintained that “*indoda entliziyo inye*” is God . Rev. A. J. Cook, B.A., also adopts this belief in his two free renderings of this beautiful song :

Little bird, little bird,
 Carry me kindly !
 Here I am tired,
 Groping so blindly.

Men are so heartless, double-faced ever:
 Take me to that One who changes never.

Stay little bird, in your upward flight,
 Carry me far to the Land of Light,
 Tired I am, of deceitful days,

Tired of men, and their faithless ways.
 One who is true lives up in the sky,
 Carry me there, to the Land on High.

But Rev. D. B. Davies, to whom I am indebted for directing my attention to Mr. Cook's renderings, gives me another version of the girls' song that certainly contains allusions of another kind. In place of the third line of the *isibongo*, as given above, it has :

Kuloo madoda antliziyo mbini,
ku Nzwana noHemu,
Amadoda aphethe ukubusa nokuthakatha.
 [To those double-hearted men,
 Nzwana and Hemu,
 Men who deal in court-attendance and in witchcraft.]

Both names, *unonqane* and *igqaza*, refer to the curious clapping note uttered by the bird in the air :

Iggaza ikakhulu livakala ukukhala xa ilanga lisufu, lisithi : nqa nqa nqa.
 [The tinky is specially heard calling when the sun is hot, saying : *nqa nqa nqa.*]

Two fuller versions of its cry come from Mqanduli :

Nqa nqa nqa t/hwi,—uthikolose lit/hit/hi lit/hit/hi.
Beka phaya, Totswana ! [Look there, Totswana !]

Yet another version comes from St. Cuthbert's :

Le ntaka, xa ikhalayo, ithi : tici, tici, kamnandi.
 [This bird, when crying, says : *tici tici* pleasantly.]

Rev. D. B. Davies says the bird is full of sorrow for the sins of the world *ci ci ci ci*.

The clapping note is taken as one of the signs of the coming summer :

Siva ngokunkqankqaza kukanogqaza ukuba ihlobo lithwasile (Clarkebury).

[We know from the clapping of the tinky that summer has come.]

Its Nesting-Habits.

The following account of the tinky's nesting-habits is from an essay by Leonard Pamla, St. Cuthbert's.

Unogqaza yintakana elumkileyo kakhulu, nakuba incinane nje. Yinta-ka ekuhutheleyo kakhulu. Uthi xa esaakha indlu yakhe, ayaakhe kwindawo enencha endana ; akafane akhele esicithini esikhulu, waakha nje endaweni engenasicithi, ayaluke indlu yakhe kakuhle. Ithi ke loo ntokazi inguno-gqaza yakuggiba ukwaluka ngencha (phofu ziya ncedisana nendoda) zize ke zifune iintsiba zenkuku exithambileyo zizifake phakathi endlwini leyo ukuba ifudumale ingabandi konke.

Unkosikazi ubolekisana nendoda yakhe. Zikhule ke ezintwana kamsinya, zithi zakuba nengqondo ziphume apha endlwini phofu zingekabi nakho ukuphapha kakhulu. O ! yeha ! zisisulu emakhwenkweni. Ke ngoko akusatshiwo ukuthi ngamayuku. Ngamathole ngoku kutshiwo ngamakhwenkwe (phofu ingamantfontjo). Kwoowu ! uzibone iintwana zikanogaza ezinamaqhinga, ibabe ibabe ithi khatja encheni ende. Awukuyibona uya kuphica uphice isidala kanti ugqita nje apha ecaleni kwayo, unje umntakaggaza uthi akuwa phantsi abekise isisila phezulu awub' umqonde ufana nenza, undweibile ke.

[Although so small, the tinky is a clever little bird and a very industrious one. When building her nest, she builds it in a spot with longish grass ; she doesn't just build in a big tuft, but in a place without such a tuft she weaves her nest beautifully. When the weaving is finished by the female, with the assistance of her mate, the pair look for soft fowl-feathers and line the nest with them to make it quite warm.

In attending the young the pair take turns. The young grow quickly and, when they are passing beyond the nesting-stage but are still unable to fly properly, they leave the nest. No wonder they become a prey to the boys ! The youngsters are no longer called "gorbs" but "chickens" by the boys. Oh ! the tricks these little youngsters play ! One flies hither and thither and drops among the long grass. You search and search endlessly for it, and yet you have repeatedly passed it by ; for when the young Tinky drops to the ground it drops tail upwards and harmonises with the grass. Very clever !]

The Tinky as King of the Birds.

Judged by the frequency of its occurrence in Native essays, the story of "How the Birds chose their Chief" is undoubtedly the prime favourite among the children. It was first hinted to me in the St. Matthew's essays on which I adjudicated in 1910 ; but, in the Transkei essays in 1929, the story in full detail runs like a chorus through the manuscripts. It has nowadays found wide currency through the prominent place it occupies in a school-reader.

The following version is from school essays :

Kwakhe kwakho ukuphikisana okukhulu phakathi kweentaka, zaziba-ngelwe kukuba inkosi yazo yayifile. Kwabonakala okokuba ziya khalaza, kuba iyileyo yathi : ndim inkosi.

Kwabonakala okokuba ma ze ziye kumphungutye. Kwaya ixhego le-xhalanga laqina amasondo ukuba ze lithi : ma ze kuphatshwe, kusukwe emhlabeni, kunyukwe kuyokufikwa esibaka-bakeni. Wavuma umphungutye.

Waya ke ukusa loo ngxelo kwaloo mini, wafika zikho zonke iintaka, wathi efika nje omdala wasel' esithi : huku ! du ukusuka, zaye zinyuka.

Kwathi kanti unogqaza uthē nca kwixhalanga emhlana. Zawa phantsi emhlabenī, kwasala phezulu ixhalanga. Wasel' ekhwaza umphungutye : "yihla, ubuzuzile ubukhosī!" Lavakala igqaza se lisithi ntyilo, ntyilo. Yiyo le nto uva kuthiwa : igqaza liyinkosi.

Ixhalanga lafika se lidanile, kwathiwa ke inkosi nguNogqaza. Zathi ezinye iintaka : akayonkosi uNogqaza, ngokuba ukhwele ephikweni lexhalanga. Wasel' etjhona emnxhunyeni kwa ngoko.

Zahamba ezinye iintaka zaya kufuna izigxa zokumba unogqaza, zafiya usikhova ukuba amkhangele, ngokuba enamehlo amakhulu. Zafika ke engusekho unogqaza, zambuza kusikhova ; wathi, akamazi.

Intaka zafuna ukumbetha usikhova, wasel' etjhona kwa kuloo mnxuma ubunonogqaza. Zabangathi ni azabi nakho ukumkhupha usikhova emnxhunyeni, zada zemka. Zususela ngaloo mini ke iintaka ukumthiya usikhova. Yiyo le nto ahamba ngokuhlwa.

[Once upon a time there was a great dispute among the birds, owing to the death of the chief. They were discontented, for each of them said: I'm chief !

Then they decided to consult Mr. Jackal. An old vulture went. He made up his mind to say to Mr. Jackal : Let all the birds rise in flight from the earth and mount right up into the sky. Mr. Jackal agreed.

Off went Mr. Jackal with that message to the birds that very day. He found them all waiting for him. As soon as he arrived, he said : Off ! Off they went, on their upward flight.

The tinky had hidden himself on the vulture's back. When all the other birds had dropped to earth, exhausted, the vulture remained on high. Then Mr. Jackal shouted to him ; Come away down now ; you have won the chieftainship. Then was heard the tinky's voice : *ntyilo, ntyilo!* That's why you hear it said "The tinky is chief !"

The vulture was quite ashamed ; the tinky was proclaimed chief. Some of the birds said : The tinky must not be chief, for he went up hidden in the vulture's wing-feathers. At this the tinky disappeared in a hole.

Some of the birds went for picks to dig him out, leaving Big-eyes, the owl, on guard. On their return, they found the tinky had escaped. They questioned the owl, who said he did not know what had become of the tinky.

The birds wanted to beat (and kill) the owl, but he too disappeared in the same hole down which the tinky had gone. The birds tried their best to get him out of the hole, but without avail. At last they went away. From that day the owl has been hated by the birds, and has had to go about by night.]

Levaillant's Grass-warbler.

Levaillant's Grass-warbler is commonly known throughout the Transkei proper, as well as in Pondoland and Griqualand East, as *umvila* (plur. *oomvila*). The indeterminate nature of the name is shewn by the presence of alternative forms : *imvila* (plur. *amamvila*) and *umvila* (plur. *imvila*). In some districts the name may be used generically to include other grass-warblers.

Emfundisweni and Mqanduli essayists derive the name from the bird's cry : *mvi mvi mvi mvi* ; or, *mvi mvi mvi vityori*.

Another Mqanduli essayist, however, explains it differently :

Benziwa, kuba yeylekile.

[People are led to call it so, because it's so small.]

And adds : *Ingumithuthuzeli weentaka zasemlanjeni.*

[It is the comforter of the birds that dwell by the river.]

Great Grass-warbler.

This, the largest of the Cisticoline warblers, used to be known as the Natal Grass-warbler. A specimen, forwarded to me in December 1925 from Elliotdale by Rev. J. H. Soga, was labelled *igaboyi*, with which I associate *ikhaboyi* (from my unidentified list) as a variant form.

Other specimens, sent me from the Umtata mouth by Mr. W. W. Roberts, were labelled *uboboyi* and *iboyi-boyi* (plur. *ama-*). In bird-lists from Holy Cross the two forms *uboyi-boyi* and *iboyi-boyi* appear.

It may be a mere coincidence, without any meaning, that in Zululand, according to Bryant, *iboyi* is the name for the grey backed bush-warbler (*Camaroptera sundevalli*).

The Zulu name for the great grass-warbler is *uvuze* (Bryant.)

Drakensberg Wailing-warbler.

For the Wailing-warbler (*Drymodyta lais*) I reserve the name of *iqobo* or *uqobo* ; but I should welcome from different parts of the wide area in which this name is in use—from the Cis-kei through the Transkei to Pondoland—specimens of the bird so named.

Another Clock for the Herdboys.

This is another species on which the herdboys rely, on misty days, to know the hour of sunset.

Le ntaka iluncedo kuthi thina makhwenkwe, ngokuba siqonda ngayo xa salusile mhla lisubekeleyo ukuba ilanga litshonile. Isebenzisa ukucula yonke imihla xa se litshonile ilanga.

[We herdboys are helped by this bird, for, when we are herding on a cloudy day, we learn from it if the sun has set. It sings daily after sunset.]

Lazy Grass-warbler.

The Lazy Grass-warbler has proved the most troublesome member of its group. My own inclination is to accept as the Cis-kei name *ungxengezi* or *ingxangezi*,—a name which is in use across country through Blythswood to Idutywa, Elliottdale and the Umtata mouth.

This same name however has been applied at Pirie to the Drakensberg wren-warbler and has been attached by both Rev. J. H. Soga and Mr. W. W. Roberts to specimens of the same wren-warbler sent by them from their respective districts. Mr. Roberts definitely adds that, at the Umtata mouth, *ungxengezi* is not applied to the lazy grass-warbler.

The Pandomise form is *ungxenge*; and the Zulu equivalent (which may not have the same meaning) is *inxenge*.

Specimens of the lazy grass-warbler have been sent me from Elliottdale by Rev. J. H. Soga under the synonyms of *igitsha* and *ugija*. What I take to be variant forms of the same name are *ugifa* in a Clarkebury list and *igija* in a Blythswood list.

From the Umtata mouth a specimen has been sent me by Mr. W. W. Roberts under the name of *uqume*,—a name which runs on into Pondoland appearing in lists from Emfundisweni and Holy Cross.

Neddiky.

About the Neddiky there is no doubt. From end to end of Kafraria it is known as *incede*, although the philologically-equivalent name in Zulu, *ungcede* or *ungceda*, is assigned by Bryant to the previous species.

The name *incede* is derived from the cry : *nci nci*,—which is taken as a cry of sorrow and is treated as a short form of *nceda!* (help!)—the appeal made by the *incede* when being pursued by the fiscal.

Two variant renderings of its cry have been given me :

Nci ! nci ! ndusinda engozini (Jumartha Ntusi).

[Oh ! oh ! I have escaped from a great danger !]

Nci ! nci ! ndiphe igqwaha lekofu ! (Emma Piet).

[Give me a sip of coffee without sugar !]

Its Isibongo.

The following partial *isibongo*—whose completion and interpretation would be welcomed—was given me by Archdeacon Woodrooffe :

Umaf' ufumbethe,

Uham'b' ulutyede,

Inyama thambo-thambo.

Wren-warblers.**Drakensberg Wren-warbler.**

The Cis-kei name, as well as the Pondomise name, for the Drakensberg, or Saffron-breasted, Wren-Warbler is *ujiza* with the variant form *ijiza*. This name is also in use around Blythswood, with another variant form *injwiza*.

At the Umtata mouth the name in use is *ungxengezi* (W.W.R.).

The Tawny-flanked Wren-warbler has been sent me by Mr. W. W. Roberts with the name *ungcuze* attached.

CHAPTER XVI

FLYCATCHERS TO LONGCLAW

The **Cape Tit-babbler**, whose Native name remains unknown to me, is taken special notice of here, in the hope that such notice may result in tracking down the name.

Cape and White-flanked Flycatchers.

The Cape Flycatcher, whose continuous trill has earned for it the name of the "Miller," is known by the Natives as *ingedle* or *unongedle*; and the allied White-flanked Flycatcher of the mimosa tracts bears the name of *undyola* or *unondyola*. At the Umtata mouth the White-flanked Flycatcher is *isingabane* (W. W. Roberts), a name which seems philologically related to the Zulu name *unngqabe*, given by Bryant as used in Natal for both species. Woodward gives *incwaba* as the Zulu name of the white-flanked flycatcher.

Blue-mantled Flycatcher.

For the Blue-mantled Flycatcher, the Piric boys gave me the name of *igotyi*,—a name which I should wish to have corroborated.

At Manubie the Native boys consider this flycatcher to be the female of the paradise flycatcher and apply to it the name *ujejane* in current use elsewhere for the paradise flycatcher. To distinguish the true paradise flycatcher, they add an adjective of colour : *ujejane obomvu*.

Paradise Flycatcher.

The Paradise Flycatcher takes its name *ujejane* from its cry.

An Emfundisweni boy gives the following account of this bird :

Xa izalela, imathe kanga ngokuba ungade uyibambe. Le ntaka uthi xa uyibambile waza wayibulala ingayeki uku/fukuma, uze uthi usakuyifaka emanzini, xa usand' ukuyibulala ivuke ibaleke, kodwa xa uyibethile ngentonga nokuba uyifikile emanzini ayibi savuka kwa khona.

[When nesting, it is so stupid that you can catch it. When it has been caught and killed, it keeps on shaking, and you must put it in water. When you have just killed it, the bird gets up and runs off ; but, if you beat it with your stick or put it in water, it won't get up again.]

The Zulu name is *uve*. It figures in a proverb given by Bryant : *uve ludla isisila salo*, the paradise flycatcher eats off its own tail (as the bird is said to do when closely pressed by the hunting-boys),—used in reference to a person whose bad conduct reacts harmfully on himself, as a father ill-treating his own children.

Yellow-throated Flycatcher.

For this tiny forest-species Mr. W. W. Roberts supplies the name of *umbese*.

Dusky Flycatcher.

For the Dusky Flycatcher, no name was found in use at Pirie. In the Transkei, however, it is differentiated and named. At Manubie it is known as *unomaphela-phelane* (Mr. Ralph Allen), and at Mqanduli under the variant form of *unomaphelana* (Dr. Walker). Mr. W. W. Roberts, who has also obtained the latter name from Native sources, thinks that it refers to the idea that these birds finish off the winged insects in their vicinity, or else to their small size.

Fiscal Flycatcher.

The black-and-white Fiscal Flycatcher takes its name *icola* from its colour, a name which is applied also to a black-and-white ox.

Wagtails.

The Wagtail boasts five distinct Native names.

The name in most general use, *umcelu*, is the one usually heard in the Cis-kei ; it is, however, also known across the Transkei and into Pondoland. In its stem it agrees with the Native name for the pipit *icelu*, thus indicating the appreciation in the Native mind of the close relationship between wagtails and pipits. In Zululand the corresponding name for the wagtail is *umcishu* ; any doubt as to the Xhosa *umcelu* being cognate with the Zulu *umcishu* is dispelled by the parallel names in Xhosa (*icelu*) and in Pondo (*icetshu*) for the pipit.

The second name *umvemve*, ranging across to Northern Natal and Zululand may be used alone (though the area for such use in Kafraria has not yet been definitely marked out), but it is usually compounded with the first, appearing as *umcelumvemve*. This longer form appears, along with the shorter *umcelu*, in lists from Butterworth, Clarkebury and Kentani.

The third name, in common use round Umtata and in the adjoining portion of Pondoland, is *umvent/sane*. This name runs westwards as far as Clarkebury, where, however, it is rare, being displaced by *umvet/hane*, the form in use in the Kei valley.

Three of the 1929 lists containing the name *umvet/hane* connect the word with *vethenza* or *votshoza* (two verbs which by Vowel Harmony are the same) :

*Sithi ngumvet/hane, kuba (le ntaka) ithi ibonwe lonke ixesa
ivethenza isisila sayo.*

[We say the bird is *vetshane*, for it is always seen idly shaking its tail.]

And again :

Isisila sayo sisoloko sivotshoza ; ngeso sizathu ke sithi ngumvetshane.

[Its tail is perpetually in a quiver, therefore we call it the "quiverer."]

The fourth name, *umgcebulu* (W.W.R.) or *umcebulu* (Rev. B. Holt), is found at Mqanduli and the Umtata mouth. In Eastern Pondoland, this name appears as *umgcebulu*, spelt in a list from Holy Cross as *umngcebulu*.

The fifth name is, as far as the lists received shew, confined to the Clarkebury neighbourhood and is spelt in four different ways,—*unomcheku*, *unomgeku*, *unomncheku* and *unomngceku*.

These names may be taken as referring to the Cape wagtail, with occasional application, in a generic sense, to the much rarer and more local species, the pied wagtail and the long-tailed wagtail. Mr. W. W. Roberts assures me, however, that at the Umtata mouth the name *umremtsane* is the real name of the pied wagtail; and that, in Eastern Pondoland, *umgcebulu* is the pied wagtail.

The Bird of the Cattle.

Its praise names indicate the high regard in which the wagtail is held as a bird of good omen; *yintaka yeenkomo*, it is the bird of the cattle, i.e. the bird whose presence assures increase of stock; and, *yintaka yamathamsanga*, it is the bird of good fortune, with a similar implication.

Umcelu awubulawa, ngokuha kuthiwa yintaka yeenkomo.

[The wagtail is not killed, for it is called "the bird of the cattle."]

Sithi, sakuyibona le ntaka iseuhlanti, sithi impahla iza kwanda ; yintaka yamathamsanga.

[When we see this bird at the cattle-kraal, we say the cattle will increase; it is "the bird of good fortune."]

A current proverb runs: *umcelu uza namathamsanga*, the wagtail brings luck, i.e. where the wagtail is preserved, the cattle prosper.

Its fondness for attending cattle and sheep raises it, in the Native mind, to the rank of a herd.

Umvetshane uthanda ukwalusa (the wagtail loves to herd cattle and sheep); and again :—

Iman' ukwenz' ikhwelwana elinje ngelomalusi.

[It is always practising a whistle like that of the herd-boy.]

Umcelu ungazinganda iigusa, kuba ubetha ikhwelo. Ngelinje ixesa ungathi ukho umntu okukhwazayo ude ngelinje ixesa umcelu ulalise nama-

khwenkwe. *Umcelu uya thanda ukuba kho apho abantu bavasa khona naxa amakhwenkwe elusile naphakathi kweegusa kakhulu.* *Uthanda ukuba phakathi kwamahafane neenkomona neegua, umana ubetha ikhwelo.*

[The wagtail may be trusted to look after sheep, for it blows a whistle (just like a herd). Sometimes you imagine someone is calling you, and on occasion it even lulls the herd-boys to sleep. The wagtail is fond of being beside the washer-women ; and, when boys are herding, it is specially fond of being among the sheep. It likes to be among horses, cattle and sheep, whistling all the time.]

The Wagtail a Sacred Bird.

To the average Native boy the wagtail is sacred. The boys are warned by their elders that, if they kill the wagtail, the cattle in the kraal will die ; and that anyone who is venturesome enough to eat a wagtail will be a poor man, i.e. he will never have cattle. For this reason the wagtail is immune from the boys' weapons, and is allowed to trip along beside the cattle or in front of the huts without incurring any risk from their ever-ready sticks.

Athi amadoda amakhulu emakhwenkweni : Uku^{ba}, makwedini, nibulala umcelu, soze nise nampahla.

[The men say to the boys : " Boys, if you kill the wagtail, you'll never have any stock." (Evan Koyana 25/9/29)]

Propitiating the Wagtail.

Rev. J. H. Soga, in his *AmaXosa*, p. 200, states that, if a boy kills a wagtail by accident in one of his traps, he carefully buries it and puts two white beads along with it in its grave. He prays to the spirits of the ancestors (*iminyanya*) or to God (*uThivo*) the simple prayer : *camagu ! ma nding, afikelwa ngamaswa !* I beg for clemency ! May ill-fortune pass me by !

This method of propitiating the wagtail is somewhat analogous to the action of the women when they turn up *nocebeyi* (the donder-padde or Jan Blom) in hoeing. They return it to its little hole in the ground, and put a few maize grains beside it to conciliate it, so that it may not bring down rain upon the hoers.

The Wagtail a Messenger of Death.

On the other hand, there are individual boys who are not afraid, in spite of the tribal tabu, to kill the wagtail. A Blythswood boy once asked me :—Has not the wagtail three *iintlanga* (incisions made by a witch-doctor) on its leg, and is it not therefore a messenger of death to a kraal ? And he argued that it should therefore be killed and thrown away.

Its Departure Ominous.

Rev. D. B. Davies tells me that, when the wagtail deserts a locality, this is taken as a sign that war is about to take place in that neighbourhood.

The Wagtail as a Wizard..

It is quite probable that the wagtail's fondness for companionship with the cattle is not the only reason for its immunity from the herd-boys' sticks. A Butterworth boy says that its nest is built with human hair, and a Clarkebury girl writes :

Unomnceku akatyiwa ngokuba wakhisela ngeenwele zabantu.

[The wagtail is not eaten because it uses human hair in the construction of its nest.]

Umcelu awutyiwa, kodwa oosiyazi baya wubulala banyange ngawo, the wagtail is not eaten, but witch-doctors kill it and use it in their medical practice (Ntaba Mbete 2/10/29).

The Wagtail's Cry.

Near Lovedale the cry of the wagtail is rendered as : *Cela, cela, wozuza !* (Ask, and you shall receive !)

Pipits.

To the various brown species of pipit found in the Eastern Cape Province the Xhosa name of *icelu* is indiscriminately applied. Amongst the Pondos and the Pandomise, the name becomes *icet/hu* ; and, among the Zulus, *umngcelu* or *um-* (or *isi-*) *celekeshe*.

At Peddie I have heard the name *iguru* (with a trilled *r*) applied to the **Yellow-breasted Pipit** ; and, on the outskirts of Blythswood, I have heard this same name in its reduplicated form as *iguru-guru*.

Mr. W. W. Roberts has sent me from Eastern Pondoland a specimen of the **Large Striped-pipit**, with the name *intsasana* attached. He also informs me that there is another bird, called *intsasana yamaphuthi*, which is apparently the commoner of the two but which he has not himself met with. This latter name, he notes, would imply that the species is arboreal.

A St. Matthew's essayist (N. V. Cewu, 1910) says of *icelu* that it is " very cowardly, nests where there are stones, or against big stones, on the veld."

Bryant records that the young Zulu manhood manufacture a love-charm from *umcelekeshe*.

Cape Longclaw.

Throughout the Native area this long-claw is known as *inqilo*, the only variation being *unqilo*, given in Clarkebury and Flagstaff lists.

In Bomvanaland it is nicknamed *igqwathiza* (Rev. J. H. Soga), from the name applied to it in one form of its *isibongo* :—

Uggwathiza badi hloko-hloko
Nqabaz' igazi ngomlomo
Umabizwa yintlava esesigwini,—

repeated by a traveller in response to the bird's call, in full expectation of his receiving a meal somewhere before sleeping-time.

From the old men Mr. Luti has obtained for me the meaning of the puzzling phrase *badi hloko-hloko*. The reference is to the habit of the springbok, when walking, to follow one another. The long-claws, when they see the bait under the herd-boys' stone-trap are said to do the same. The phrase therefore means "Follow-the-leader springbok." Of this phrase there occurs a variation *gqwathi hloko-hloko*, whose precise meaning remains undetermined.

Another version of the *isibongo* has been supplied by Rev. D. B. Davies :

Watsh' ugqwathiza kaHloko-hloko
UmaBizw' yintlav' etyholwaneni
Intw' etsho ngegaz' emgaleni
Intaka kaGocini noMvundlela.

Archdeacon Woodrooffe gave me an alternative ending :

Intaka madladla
KaGoci noMvundlela
UVanta kaDlokozi.

And, one more version came to hand in the 1929 essays from Steward Nyamela, Emfundisweni :

Nguggabaza ka Hloko-hloko,
Ngunonyama andiyiva ndiyive
Kumaduna abeyidla.
Wena ntaka inecaphaza emgaleni,
Wena ntaka inethamsanqa kwezinye iintaka.
 This is the bird whose flesh I have never tasted
 With the councillors who were eating it ;
 Bird with the blood-spot on your throat,
 Better luck-bringer than other birds.

The Bird that brings good fortune.

The long-claw is universally accepted as a bird whose call portends good luck.

Yintaka yethamsanqa. Ithi ukuha ikhe yalila yajikeleza umzi kuqondakale kwa oko okokuha kuza kuha kho ithamsanqa. Kwa ngoku njalo xa

ungumhambi, ukuba ithe yalila phambi kwakho ixela ithamsanqa eliza kwehlela ngaphambili (Pondoland).

[It is a bird that brings good luck. Should it call round about your village, it is self-evident that good fortune is in store for you. In like manner, when you are on a journey and it should happen to call in front of you, it tells of good fortune in store for you ahead.]

Lithi xa likhalayo : Jwityi, jwityi, jwityi, jwi, jwi, wiyo, wiyo, jwi-i-i jwi-i-i. Ithi yakut/ho uhamba usiya kwelinye ilizwe uve sele uyipheleka ngothi : Thamsanqa thamsanqa ! kuba kaloku yintaka yamathamsanqa (Mqanduli).

[In calling, it says ; *jwityi . . .*. Should it—as you are on a journey to another country—call in such fashion in your hearing, you must at once accompany its call by responding : “Good luck ! Good luck !” for this is indeed a bird that brings good fortune.]

Yintaka exela ithamsanqa, ithi inanazele phambi komntu xa ahambayo (Clarkebury). It is a bird that tells of good fortune, as it flutters in front of a traveller.

Ukuha uhumbo lwakho lufi awunakuze uyisone ikukhokela ililisela kamnandi (St. Cuthbert's).

If your journey is unpropitious, you will not see the long-claw leading you and singing beautifully.

Yintaka ehamba apho kukho abahambi ; ungafika maxa wambi ukuba uhamba indlela limana ukujikeleza phambi kwakho lisenza iintlotyana zalo zokukhala ; kuthi ngelinye ixesa ukuba nihleli ningabahambi abanye behamba eyabo indlela, ubave bephikisana besithi abanye : lelethu uhumbo lueethu luhle ; bathi nabanye : lelethu. Ibe yimpikisano enjalo (St. Cuthbert's).

[It is a bird that goes where travellers are. Sometimes, if you are on a journey, it keeps flying about in front of you, uttering its various kinds of call. At another time, if you happen to be resting on your journey while other travellers are going their own way, you may hear them arguing in this fashion, some saying : Ours is the prosperous journey ! and others saying : It's ours !]

In the olden days, if warriors on the warpath chanced to meet this bird going in front of them, they took care not to harm it. The bird was left to fly along until it stopped and flew off. This was accepted by the warriors as a sign of their coming success in battle (St. Cuthbert's).

Reference is made in the *isibongo* to the blood-spot on the long-claw's throat. This has lately developed—how and when are questions awaiting determination—along the line of northern folk-lore dealing with the robin and the crossbill. A St. Cuthbert's girl explains how, when there was no one to wipe away the blood from the face of our Lord on the

cross, this bird came and rubbed its neck on His face till the blood stopped. When it saw His face no longer bleeding, it retired, receiving as its legacy the blood-mark on its neck.

From an article written by Mr. Frank Brownlee, I extract the following :—

“ Of all the Native songs, for rhythm, descriptive power and delicacy, the song of the *amanqilo*, a clan of cattle-rievers who had the *nqilo* as their emblem, is exceptional. Listen !

‘ *Nqilo ! Nqilo !*
 Little bird with a robe of brown.
 In the very early morning
 Before the sun
 Has so much as tipped the heights,
 You rise from out your dewy resting place,
 Spreading your wings
 As the day is dawning.
 Soaring, soaring,
 You rise high and higher
 In skyward flights.
 Look down upon me
Nqilo ! Nqilo !
 Watch over my enterprise
 From the skies
 So that with security,
 With safety,
 I may undertake
 And return from
 That which circumstance implies.’

This little song is subtly descriptive of both the song of the bird and of its manner of flight.”

I regret my inability to supply the original Xhosa.

CHAPTER XVII

SHRIKES TO OXPECKER

Our best-known Shrike, the **Fiscal**, has quite captured the Native imagination and occupies a leading place in Native bird-lore.

The ordinary name of the species *inxanxadi* is derived from the rough cry. Other names refer to the bird's practice of impaling its prey on mimosa thorns or on barbed wire; *umxhomi* exactly corresponds to the Colonial name of "Johnny Hangman," and *umxheli* is the equivalent of "the Butcher." The name of *udl' ezinye* (the eater of other birds) classifies him in the Native mind with the birds of prey (Emfundisweni and Clarkebury).

Cries of the Fiscal.

In the renderings of the fiscal's cries, the bird usually appears as persecuting the little neddiky (*incede*), towards whom he is represented as displaying an inborn aversion. His fiendish delight is manifest in his chuckle :

Xa, xa, xa ! mxhome ! mxhome ! [Ha, ha ! Pin him up ! Pin him up !]

Or in his boast :

Ndayibamb' incede kusasa !

Limnandi igazi lencede kwa kusasa !

Igu/sa ezinegu/' emnyama zikho !

[I caught the neddiky in the morning !

Sweet is the blood of the neddiky at dawn !

Here's the flock with the black sheep !]

Wanga ungašamba incede le uyiſake emaveni, uthi wakusika kuthi t/hithi.

Would that you would catch the neddiky and stick him on the thorns and, when you cut it, the knife will merely scratch it.

At other times he tries to palliate his guilt by minimizing it :

Mus' ukugxeka ! le ntaka incede incinane !

Incinane nje ndiyixhoma emeveni !

[Stop your giggling ! The neddiky isn't much of a meal !

It's a mere morsel I'm pinning on the thorns !]

Or even in domineering style to justify his savagery :

Tshiki, xhaka, xhaka ! le ntaka incede inekratzi !

[He's too cocky, this neddiky !]

*Incede inetshiki, incede inetshiki !
 Ndakuvuka kusasa, ndakuvuka kusasa,
 Ndiyifake emeiveni, ndiyifake emeiveni !
 [The neddky's a cheeky little brat !
 I'll be up in the morning early,
 And stick him on the thorns !]*

At other times it is the little tinky that is the victim of his overweening cruelty :

*Ndakumthath' unogqaza kwakusasa,
 Ndimfake emeiveni !
 [I'll take the tinky in the morning
 And stick him on the thorns !]*

In one rendering of the cry, the pair of fiscals are represented as jeering at each other :

Female : *Ye Jedu ! ndakukuxhomia kwakusa, kusasa !*
 [I'll pin you on the thorns in the morning !]
 Male : *Jedu ! ndakuqabula ngawe kwakusa !*
 [I'll break my fast with you at dawn !]

One interesting version of his cry, detailed to me by Miss M. B. Ross of Pirie, represents him in conversation with Khonyo over the preliminaries to a wedding. These two have been told off to take the first ox to the bride's place, and the fiscal is instructing Khonyo about the beast they are to take :

*Siza kwenda ! qhuß' ixhaka elibomvu lakowethu !
 [We're off to the bride's ! Get hold of that red beast of ours
 with the down-turned horns !]*

The fiscal, seeing the beast escaping from the dilatory Khonyo, shouts to his henchman :

*Nxhama ! nxhama ! jikela ngapha komthi !
 [Look smart ! Get round this side of the tree !]*

Khonyo is too late and the ox escapes, after which the fiscal vents his wrath in inexpressible English.

Yet another version of his cry is intended to display his ventriloquial powers. From a conspicuous perch on a mimosa he calls out : *Ngoobani na aaßaya ?* [Who go there ?]

and, slipping quickly into another part of the bush, he answers his own challenge in quite a different tone : *Ndim !* [It's I !]

Sometimes he sits chuckling at the passers-by :

*Baya phi, bethu ? Iibulukhwe zabafana zimdaka zimda-ka !
 [Where are the young fellows going, friends ? Their trousers
 are dirty, dirty !]*

Some of the renderings get a marvellous grip of the rough notes, e.g. :

Inkomo exhaka-xhaka [The cow with the down-turned horns] ; and, *Uya xoxa, uya xoxa, xovu-xakaxa, xovu-xakaxa* ; and *Inkomo zika bawo ziintlanu, ziintlanu ! ziilixhaka, ziilixhaka !—'S ukugxeka, 's ukugxeka,* (Pita, Fort Beaufort).

A much longer jingle is furnished by Mr. D. C. Yotwana, Butterworth

UStephen, Stephen
Uya xoxa, uya xoxa,
Uthi : " Iintombi zaseKomani zimbi zimbi ! "
Umkam nguNophosi, nguNophosi,
Intokazi ethi ukuhamba
Sixi-sixi-jifixi.
Ndathatha izagweba zam
Ndajikela ngapha ;
Ndadibuna nentombi yegxagxa
Ixov udaka.
Ndee gweje gweje.
Khafile ! Khafile !
Yiza neenkom' exo !
Utywala buya bila,
Euthi fwe fwe fwe fwe.

[Stephen keeps saying :
 " Ugly, ugly are the Queenstown girls ! "
 My wife is Noposi,
 Who, when walking, shuffles her feet.
 I took my sticks
 And I turned aside ;
 I met a poor-white's daughter
 Kneading mud.
 I was ready.
 Kafir ! Kafir ! Bring those cattle !
 The beer is ready,
 Bubbling, bubbling, bubbling, bubbling !

Its morning song is interpreted as a pæan of victory :

Sidla ngokuyiva le ntaka ikhala kannandi phambi kokuphuma kwelanga. *Sel' usazi ke ukuba se inento eyibambileyo ngelo xesa ivumayo.* *Uthi wakuthi ukuyijonga uyifumanise yonwabile, imana itaka-taka isuka imana ihlala ecingweni ngalo lonke elo xa ifuna indawo yokuyixhoma iyigcinele ixesa elizayo.*

[We usually hear this bird singing nicely before sunrise, and you may be assured that he has some prey that he has taken when he is singing so. At a closer look, you will find him perfectly happy, jumping about on the fence and all the time looking for a place to hang up his victim and keep it for a future occasion.]

The fiscal is such a greedy bird that he is considered an easy prey by the boys. They even drive him towards their stone-trap, gleefully expecting him, as soon as he sees the stalk-borer bait, to rush headlong to his destruction.

The fiscal has one redeeming feature,—its parental affection, which makes it and its young an easy prey of the callous hunter :

Inobubele kakhulu ebantwaneni bayo, kanga ngokuba ixolele ukufa kunye nabo xa kufike ut/haba, —sithi ke olo t/haba.

[So full of kindness is it to its young that it consents to die with them when its destroyer arrives,—and we boys are that destroyer.]

The following *isiBongo*, picturing the sway held by this species over the majority of birds, was transferred to my note-book from the lips of my Native driver Glass, who took me from place to place during my visit to Rev. D. D. Young's mission-station in Tembuland in 1910 :

*T/hoko ji ! Ndiya xhom' emthini !
Mus' ukoyika, mfo ndini !
Mna ndiyintaka elikroti,
Mna ndiqhelile ukungena cludafeni,
Ngokuba negwangwa ndiya lilawula,
Ndingene phantsi kwamaphiko alo,
Ndilihlase ngomlomo wam,
Libaleke igwangwa.
Inkoliso yeentaka iphantsi kolawulo lwam,
Ngokuba ndiyintaka ekhaliphileyo kakhulu,
(Kodwa) ngomlomo wam ndiya yifaka ameva entloko ndiyifake
emthini !*

[Tshoko ji ! I'm a hangman !
Fear not, little chap !
I'm the courageous bird,
Well-versed in warfare !
Even the pied crow is under my sway,
For I get under his wings
And stab him with my bill,—
And off he gets !
Most of the feathered tribe is under my sway,
For I am the bravest of birds ;

With my bill I stick my prey by its head on the thorn,
Hanging it on a tree.]

Red-backed Shrike.

The Red-backed Shrike, a summer visitor in sparing numbers from Europe, receives in the Umtata basin the Native name of *ihlolo* (Mr. W. W. Roberts).

Bokmakiri.

The Bokmakiri—or Bakbakiri—derives its Xhosa name of *ingqwangi*—the only one known to me—from one of its telephonic cries, the responsive cry of the mate being rendered as *tyilili tyilili*.

In the Tsomo district, the cry is rendered :

Ndiboniseleni! [Show me my nest !]

The Zulu name, at the Gordon Memorial, is *inkovu*.

Rev. D. B. Davies says that the place where *ingqwangi* is in the habit of calling is considered a good spot for a cattle-kraal, and that the calling of the bird at a cattle-kraal indicates that the cattle will increase.

Mr. Davies has also informed me that this species is regarded as a rain-maker, and that, in time of drought, one of these birds is killed and put in the fountain that thereby rain may be induced to fall. In a Native bird-list from Emfundisweni, the same belief has been more recently brought under my notice.

Abantu banenkolo yokuthi umntu xa eyibulele wayifaka emanzini, imvula iyana.

[The Natives have a belief that, if a man kills this bird and puts it in the water, rain will fall.]

Greater Puffback or Boubou Shrike.

From the Cis-kei, through the Transkei to Port St. John's and Pondoland, this shrike is known as *igqubusa*, a name of obscure origin, which assumes in Zululand the cognate form of *iqqumusha*,—a name used generically to include other species besides the present.

Lesser Puffback.

The ordinary Native name for this species *unomaswana* (a little blob of calabash milk) refers to the snowy whiteness of the rump feathers and their characteristic appearance when puffed out.

Its other name *intak' emfila* (the dassie-bird) contains an allusion which is not clear to me.

At Port St. John's Rev. B. Holt reports the name as *ingqwibisane* or *ingqibitshane*, a name which appeared in a 1929 Blythswood essay as *ingqibikitshane*.

Ruddy Bush-shrike.

Another telephonic species, the Ruddy Bush-shrike, has been forwarded to me from the Umtata mouth by Mr. W. W. Roberts, with the Native name of *umthethi* assigned to it.

Grey-headed Bush-shrike.

Regarding the Southern Grey-headed Bush-shrike, Mr. W. W. Roberts states that at the Umtata mouth it "shares with the ruddy bush-shrike the name of *umthethi*, although its proper name is, in my opinion, *u-* or *um-bamkro*. The names are at times reversed."

In some areas recently colonised by this species, such as Manubie and King William's Town, it has had the name of the greater puffback *igqubu/a* transferred to it.

Black-crowned Redwing Shrike.

The Black-crowned Redwing Shrike bears in the Cis-kei the Xhosa name of *imbombo*, a name which did not appear in any of the hundreds of lists received in 1929 from the Transkei, but which I have heard near Willowvale.

The Fingo name *umguphane*, liable to variation in spelling, runs through the Transkei into Pondoland ; in Zululand it appears as *umngqu-phane*. In the Kei valley, the name is *umngqu*, or *umngku* ; and at Peddie it is spelt by Mr. T. B. Brent as *umnqo*, with some doubt regarding the final vowel. At Butterworth, Mr. Douglas Ross renders it *umgophane*.

The song of this Shrike, one of the most characteristic sounds of the mimosa-tracts, is rendered in the Kei valley as :

Andiyi ndawo ! [I'm not going anywhere !]
Or, *Wa ! Nontombi !*

The Tchagra does not appear to be differentiated from the black-crowned redwing shrike.

Starlings.

Wattled Starling.

The Wattled Starling is much lighter in hue than our other species and is recognisable by its white rump.

Its best-known name *unowambu* or *uwambu*, is in some districts applied to the white stork as an alternative for *unowanga*, and is synonymous with the Zulu name *uwamba* assigned to another locust-eater, the Pratincole.

Mr. W. T. Brownlee informs me that the wattled starling's name *uwambu*—i.e. the covering or enveloping (thing)—is no doubt derived

from the immense flights that in former days used to cover the land, one such flight seen by himself being over a mile in length.

Mr. Brownlee thinks that the name *unowamba* (an alternative form of *unowambu*) for the white stork is a corruption of the name *uwambu* and erroneously applied to the stork simply because he too is a locust-eater.

Mr. Brownlee furnishes two other names for this starling,—*imbabali* and *intethengwane*. The former of these names is spelt *imbabala* by Mr. W. W. Roberts.

At Emgwali, in 1909, the name of *ibolan* was in use, from the appearance of the birds in that district at the time when a certain new brand of tea was introduced.

At Peulen the local name is *intsedebä* (Mr. R. F. Weir).

In Zululand, the name *impofazana* (Bryant) evidently refers to the colour,—“the little brown creature.”

Pied Starling.

The noisy Pied Starling, distinguished from its allies by its white vent, has received two Native names from its outstanding cries. From its ordinary call comes the widely-applied name of *igiyö-giyo* or *igiwu-giwu*; and from its excited alarm is derived the name of *idlayi* or *idlayi-dlayi*.

The Northern Natal name of *ingwi-gwi* (Mr. Ian Matheson) also appears to be derived from the cry.

The name for the species in Zululand is *ingwa-ngwa* (Bryant).

A Carrion-Eater.

The pied starling is classed as a carrion-eater and is said to come to a carcase for a share in the feast. This alleged behaviour (which has not come under my personal observation) accounts for the proverb :

Uligiyo-giyo, he is a glutton for meat.

Its Nesting Habits.

This species nests in holes in dongas and road-cuttings and has the strange habit of using the slough of a snake as part of its nesting-material. This habit lies behind the following piece of folk-lore supplied by S. Tandabantu, Emfundisweni.

Le ntaka ithi phambi kokuba ifukame ifune inyoka esencane iyijingise iye nayo apho yakhele khona, ize iyibike emnyango phakathi, ngokuba umnxunya wayo mde kakhulu. Le ntaka uza kuyibona imana ifunzela, uthi wena fan' ukuba se inamantsontso, kanti ifunzela le nyoka yayifaka phakathi. Ize ithi mhla yaqandusela yaanamathole ngoku iza kufunzela nxa zonke inyoka namathole, se liza kuncediswa yinkunzana yayo. Zithi kuqala ziqale ngenyoka, ithi isakukholwa ziqale zifunzele amathole azo. Xa siyokulikhusipisela siza kuphatha uthungo olude, sifike silufake phakathi, sihlabe ngalo.

Ukungafaki isandla oku kukoyika inyoka, ngokusia se siyiqonda loo ntaka ukuba sithi sakuhlabu ngothungo sive kuthambile kwa ngasemnyango siyihlabe thina ide iphume phandle ngokukhathazeku kukuhiyatwa, sandule ukukhuphisela amathole alo. Oko kukuthi ndiqvalasela kule ntaka ukuba inyoka le tilona polisa layo loo ntaka.

[Before this bird begins brooding, she seeks for a young snake and carries it off dangling from her bill to her nest-hole. There she puts it down, inside the entrance to the burrow, for her nest-hole is very long. You will generally see the bird in the act of feeding young and you will imagine she has chickens, but she is really feeding the snake that she put inside her nest-hole. When she has hatched out her young, she forthwith feeds at all visits both snake and chickens, and she is aided now by her mate. When feeding (their dependents) they begin with the snake ; and, when the snake is satisfied, they proceed to feed their chickens.

When we boys go to take the young starlings, we take a long stick, and, putting it into the hole, probe about with it. We do not put our hands into the hole for fear of the snake, because by this time we have understood this bird's trick. If, when we poke with our stick into the hole, we feel something soft just by the entrance, we keep on poking till the snake can bear it no longer and eventually comes out of the hole. Then we take out the starling's young ones.

[That is to say, I have noticed in the case of this bird that the snake acts as its policeman.]

Black-bellied Starling.

The Black-bellied Glossy Starling, found abundantly along the coastal area, has been sent me by Rev. J. H. Soga from the Bashee mouth with the name of *ityasolo* attached. From the same source I had previously received the name of *intenenengu* as in use in Bomvanaland. At the Umtata mouth the name is *isithenenengu* (W.W.R.). At Manubie the shorter name *isithengu* is applied to the flocks of this species (R. Allen). In these names, the *isi-* prefix has a collective force.

In Zululand, this starling shares with the Cape glossy starling the name of *igwintsi* and (the diminutive form) *igwintsana* ; it also bears the name of *ikhwezi* (Bryant).

Cape Glossy Starling.

The Cape Glossy Starling, conspicuous from its metallic blue plumage and golden-yellow eyes, is known in the Cis-kei as *inyakjini*, a name which is heard also at Clarkebury and Umtata. Eastwards of the Kei, however, the common form is *inyarili*, appearing in Pondoland as *inyakili* or *inyakile*.

A man with eyes coloured like those of the bird receives the nickname *unyakjini*. The St. Matthew's student of 1910, Fred Madlingozi of Peddie, who supplied this name, also notes the persistence of these starlings in clinging to a suitable nest-hole. He instanced a hole where the boys caught in succession over five starlings ; yet the nest-hole was not deserted till the tree was cut down by the owner of the field. When the female is caught, her place is taken by the male who looks after the nest.

Another essayist, A. T. Matayo, affirms that this is the next bird to wake up after the *intsikizi* (ground hornbill).

At Fort Beaufort, the midday chatter-crooning of these starlings (three or four together) is interpreted as :—

ubusuk' obu kange silale,
be sisela, be sisela ;
amehlo ebomvu nje,
be sisela, kange silale.

[Last night we had no sleep ; we were drinking, we were drinking ; our eyes being red as you see them, we were drinking ; we never slept (per Ralph Allen 28/1/38).]

Redwing Starling.

The Redwing Starling, the best known of our five local species and deriving his trivial name from his reddish wings, bears throughout Kafraria and Zululand the name of *isomi*.

Its main characteristic, as recognised by the Natives, is its habit of settling on the backs of cattle and sheep :

Isomi lithanda ukuhlala ngasemilene wenkomo ; lithanda ukucwanya ezigufeni (Baziya).

[The redwing starling is fond of sitting on a cow's rump ; it likes to perch on sheep.]

The behaviour of this starling is thus summarised by Miriam Masiza, Blythswood :

Yintaka elihomba. Ngexe/a lakusasa isomi livuka, liyokuhlambu lize ngexe/a lasemini lihambe liyokufuna izinto ezityiwayo, libuye emva kwemini lihlambe. Litya iingwenye namakhitwane uthongothi negwanise ngexe/a lasehlotyen. Ebusika litya amanyiki nooqongothwane namasongololo. Indlu yalo liyaakha ngezintuna nodaka. Lakuba ligqibile ukwaakha liya zala lize namathole, lize xa amathole encholisile liyithuthe loo nto liyokuyila-hla kude.

[It is a bird which loves to be spotlessly clean. At early morn it gets up and goes to bathe. In the middle of the day it sets out in search of food, and in the afternoon it bathes again. It eats different kinds of

fruit—kafir plums, figs, kafir cherries and spekboom—in summer. In winter it eats caterpillars, beetles and millipedes. It builds its nest of small twigs and mud. When it has finished building, it lays its eggs; in due time it has chicks, and it carries off their droppings and discards them far from the nest.]

Red-billed Oxpecker.

In Natal and Zululand, where this bird is common, it goes by the name of *ihlalanyathi* (the bird that sits on the buffalo). The form given by Woodward is *isihlalanyathi*.

CHAPTER XVIII

HONEYSUCKERS TO BUNTINGS

With the exception of the short-billed Collared Honeysucker, all our local species of honeysuckers are lumped together under the generic name of *inchunchu*. This name runs through Kafraria into Natal, but in Zululand appears as *incwincwi*.

The phrase—*iinchunchu ezimilomo mide*, the long-billed honeysuckers—is used with reference to the chiefs and the great men, who at public feasts have special favour shown them. On such an occasion, says Rev. J. H. Soga, in his *AmaXosa* p. 343, if a very special dish, of which there is only a limited quantity, is brought forward, it will naturally be placed before the chiefs. One of the latter will say playfully to the rest of the gathering : *Kokweenchunchu ezimilomo mide*, this (dish) belongs to the long-billed honeysuckers, i.e. to the select few.

The name appears in a proverb given by Kropf: *Unchunchu ngotwimi*, lit. he is a honeysucker with regard to his tongue, i.e. he betrays secrets.

In Sandile's *isibongo* there occurs also a reference to the honeysucker:

Udong' olubomv' olwayam' abelungu
Intak' esunduz' umqal' ukub' isuke
Iya wufinyez' umqal' ukub' ihlale
Inchunchu engaseli kwabalekayo,
Esel' ezadungeni ngokoyik' umlom' ukugoba.

Frontier wall of the Natives, bordering on the Europeans
Bird (heron or stork) stretching your neck before flight
Drawing it in to settle down.
Chief (lit. honeysucker) that doesn't drink of running water
That drinks of stagnant pools through fear of bending its bill.

For the **Collared Honeysucker**, the name in use on the Transkei coast is *inqatane*. In Eastern Pondoland, the name *unohlazana* (W.W.R.), conveying the same idea as the Colonial name of Greeny heard at East London, is employed,—a name which agrees with the Zulu *uhlazazana* applied to the greater double-collared honeysucker.

White-eyes.

No differentiation is made between the Green White-eye and the Cape White-eye. Both are known throughout Eastern Cape Colony as *intukwane*. The only variation occurs in Pondoland lists from Holy

Cross Mission, where the name is spelt as *ithukwane* as well as *intukwane* and assigned in both spellings to the *ili- ama-* class of nouns.

In Zululand the name *umehlwane* (eyes) lays stress, like the English name, on their outstanding physical feature.

Sparrows.

The **Cape Sparrow** or **Mossie** possesses two easily recognisable names, *undlunkulu* (Big house) and *unondlwane* (Cottage-owner), both of which refer to the large domed nests so conspicuous in the mimosa thorn.

At Buntingville the mossie is *unomagoli* or *unomagoni*, a name whose meaning is not apparent ; *unomagoli* first came to my knowledge however at Lovedale in May, 1913.

The other names applied to sparrows tend to be generic in their use. The name *unghabe* or *ingqabe* is undoubtedly given in widely-separated districts to the Mossie, in allusion to the conspicuous white band over the eye of the male ; but this name is given to the yellow-throated sparrow also ; and, in the Umtata basin (W.W.R.) as well as in Pondoland (Mr. Smith), it is a synonym for *unyileyo*, the yellow-eye canary.

The diminutive form *unqhatyana* is the choice of the Bible translators as the equivalent of " Sparrow."

A St. Matthew's student of 1910, Richard Sikunyana, distinguishes two kinds of *nqhabe*, a larger and a smaller ; and gives the following version of the smaller kind's song :

*Gxagxa mfi gxagxa mfi !
Ndivela esijadwini kwaNyandula,
Ndadla amasi, ndadla amazimba.
[I come from the dance at Nyandula's,
Where I had fermented milk and millet.]*

He also says of it that in summer it lives in the fields, and, if not carefully looked after, it makes terrible damage with crops.

The name *iphenyane* has nowadays a generic application. In Kafraria it is applied to both the mossie and the yellow-throated sparrow ; but, in Upper Natal, it is apparently reserved for the mossie. Formerly I had hopes of fixing down the names *unghabe* and *iphenyane* to definite species ; but, with wider experience, I am less inclined to make a dogmatic statement. It is quite possible that both names belong properly to the mossie, and that they have had their meaning extended to embrace the less known and less seldom handled yellow-throated sparrow, on account of the latter's having a white eyebrow.

Weaver-Birds.

For the local, but conspicuous, **Thick-billed Weaver** no Native name has yet reached me. It is hoped that the notification of this fact will lead to the filling up of the gap.

Spotted-backed Weaver.

Throughout Kafraria the Spotted-backed Weaver, our commonest species, is known as *ihoho-hoho*,—a name which in Northern Natal is replaced by *ihloko-hloko*.

In this species, the male does most of the work connected with nest-building and the feeding of the young. But there are some intricate problems connected with the nesting that are awaiting solution at the hands of a patient observer.

The Native youth credit the male with having a nest of his own ; and the following account, written by Agatha Nkumbi, Blythswood, gives one version of how nesting-duties are carried on :

Inkunzi iba nendlu yayo yodwa ; aze athi umfazi akuzala bakhula be-khula amantsontso akuxinana endlwini bakhut/helwe kule yenkuensi. Imazi yehoho-hoho ayifukami, kufukama inkunzi. Yakuba iqandule inkunzi iya phuma iyekufunela imazi ukudla, kuba nayo isifunelwa yimazi ngalo lonke ixesa ifukamile.

[The male has his own nest, and the female hers. When the female has young, they keep on growing till they are too big for the nest ; and they are transferred to the nest of the male. The female weaver does not brood on the eggs ; the work of brooding devolves on the male. When the male has hatched out the eggs, he leaves the young with the female and flies off to get food for her, for he had been supplied with food by her all the time he was brooding.]

The Native children, listening to the chatter of this species at its nesting-haunts, sing :

Ngamahobo-hobo endele ndawo nye.

[The weaver-birds are married at one place.]

A specimen of the **Yellow Weaver** was sent me in 1909 by Rev. J. H. Soga with the name *isihlahlane* attached. This name, afterwards cancelled by Mr. Soga, is inserted here that it may yet be tracked down by some interested reader.

The Natives do not, in my experience, differentiate between the **Eastern Cape** (or, **Olive**) **Weaver** and the spotted-backed weaver; but at the Umtata river the present species is known as *ihoho* (W.W.R.).

Forest Weaver.

The **Forest Weaver**, whose Colonial name of **Bush Musician** reminds us that the bird when singing seems to be playing on an instrument, is known in the Amatole forests as *intakananja*. Eastwards its name is *ingilikingci*, a very good attempt to reproduce the musical notes. The Pondoland name *it'shayigumphu* (Mr. Smith) has apparently a like origin.

The Zulu name is *ithilongo* or Bugle (Woodward).

The Cis-kei name for the **Spectacled Weaver** *ikreza* (first supplied by Rev. E. Makiwane) is found also in the Umtata basin.

East of the Kei, however, the usual name is one which affords another illustration of the state of flux in which a considerable number of bird-names are. Towards the Umtata mouth the name is *intlahlakwane*; at Elliotdale the spelling given me is *intlahllokwane*; and around Umtata *intlahlekwane*.

For this species the Zulu names are *umdwenza* and *umndwenza* (Bryant).

Bishop-birds.

The generic name of *isahomba* (the Dandy) applied to bishop-birds should, in the specific sense, be reserved for the **Cape Bishop**. In Pondoland the name is *isakhomba* (W.W.R.).

For this same species the Griqualand East name is *umafal' engwe* (leopard's spots)—Dr. Brownlee.

Though, in the case of the **Red Bishop**, the name in general use is *unoroyibatyi*—a kafirised version of the Afrikaans for “Red Jacket”—other names suggesting a Native origin are also found; such are *umlilo* (fire) or *intak' omlilo* and *ucumse* (red ochre).

The latter, heard at Tsomo, comes from the likeness of the red in the male's nuptial plumage to red clay.

At Emfundisweni the name *ingwaja* is applied to the species, a name which would seem to be cognate with *isigwe* of Northern Natal.

Woodward, in *Natal Birds* gives *ibomlwana* as the Zulu.

The plain-coloured females of the red bishop are *intakazana*. A St. Matthew's student of 1910, Richard Sikunyana, asserts that, when the four eggs are hatched, only one male-youngster will be found among the lot.

The **Golden Bishop**, whose Sesuto name of *Thaha* has been taken over into our bird-books in the shape of “the **Taha**,” has as yet no distinctive Xhosa name. For the last quarter of a century the species has been colonising the Eastern Cape Province, and it shares with the other bishop-birds the generic name of *isahomba* (W. W. Roberts).

Widow Birds.

The male of the medium-sized **Red-collared Widow-bird**, entirely black with a red cut across his throat, is known universally throughout Kafraria as *ujosela*, which is cognate with Sesuto *tjobolo*. In Zululand, his name is *ujajo*, in reference to his long nuptial tail-feathers.

The females and the males in eclipse plumage are massed together as *intakakazi* or *intakazana*. These names, meaning simply "female birds," would appear to embrace the females of such other species as the Red bishop-bird whose males are brightly-coloured in summer and keep in flocks during the period of eclipse.

The male red-throated widow, with his females in attendance, is likened to a policeman walking with his prisoners :

Lipholisa elithanda ukuhamba nababanjwa.

Their wonderful manoeuvres when flocking, specially their turning in unison as by a preconcerted agreement, is commented on by an essayist from Zingqayi :

Kubonakala ukungathi zimoya mnye, ngokuša zithi nokujika zijike kunye ngexesa elinye ngokungathi zinomphathi wazo.

[They appear to have one mind ; for, in turning, they turn all together at one time as if under a commander.]

At Pirie, when the boys went forth to catch these birds, several boys would lie down in the darkness among the long grass bordering a marsh and the other boys would drive the birds towards the liers-in-wait. Numbers of females would be caught in this way, but the males eluded their would-be captors. Hence arose the belief among the boys that *ujosela* could see in the dark, but not his wife *intakakazi*.

The largest of our widow-birds, the **Long-tailed Widow-bird** or kafir chief, whose male in nuptial plumage is adorned with an inordinately long tail and is dressed in a black livery relieved by red shoulders, receives from his peculiar flapping flight the Xhosa name of *ibaku*. Among the Baca his name is *isakabula*, which is the name in use in Northern Natal, with the slightly modified form *isakabuli* in Zululand.

In addition to the long-tailed forms, we have the **Red-shouldered Widow-bird**, which might be likened to a kafir chief with a normal-sized tail. For this short-tailed species Rev. Basil Holt and Mr. W. W. Roberts both supply the name of *isakhomba* as in use at Coffee Bay. Rev. B. Holt gives the alternative spelling *isakhombe*, which occurs also in a list from Holy Cross Mission, Flagstaff.

At the Umtata mouth, the **Hooded Finch** or **Zanzie** is known as *ungxenge* (W.W.R.),—a name which, from its likeness to *ingxenge* in use or the quail-finch in Natal, deserves further investigation.

Waxbills.

The **Swee** has no distinctive name known to me. It shares with other small species, however, the names of *unotswitswitswi* (see Forest canary) and *ubusukuswane* (see Orange-breasted waxbill).

The **Ruddy Waxbill**, known to Europeans as "the wren," carries the distinctive Xhosa name of *isicibili*, which is probably a rendering of the rattling cry. The Zulu name is *ubucubu* (Bryant).

The **Orange-Breasted Waxbill** has been sent me by Rev. J. H. Soga from Elliotdale under the name of *ubusukuswane*, a very strange (though not unique) name, insasmuch as it finds its place with the abstract class of nouns. The prefix may imply either that this species is found in flocks or that the name includes a collection of small birds of different species herding together.

[At the Gordon Memorial Mission, in Northern Natal, the Blue-breasted Waxbill was brought to me with the name *utsiki-tsiki*, which—with Vowel Harmony in mind—may be regarded as belonging to the same root.]

On the Tsitsa, above its junction with the Inxu, some Native boys once showed me the nest of an orange-breasted waxbill and called the bird *utsoyi*.

The **Common Waxbill** is universally known across Kafraria to Northern Natal as *intsiyane*; in a Mqanduli list the name appears in the form *intsiyane*, which is found in Natal also.

This species claims the interest of the boys through its curious domed nest, furnished with an upper storey or "upstairs."

Ukuña ukhe walivingcela endlwaneni yalo, alisoze libuye liye. Sithi xa ulithiyela ngezalunga zenkomo, lizifise xa ufkile lisahleli.

[If you chance to close the opening of the nest on the brooding-bird, it will never return to it. When the bird is snared in a cow-hair noose, it feigns itself dead—though still alive—on your arrival.]

The **Quail-finch** occupies a leading place in Native folk-lore. It derives its ordinary name of *unonkxe* from the call commonly uttered by the bird in rising and during flight. A variation of the name, *inxwenge*, making use of the same stem, is found at Emfundisweni.

In St Cuthbert's lists appear the bird-names *ingxenga* and *ingxenge* which are taken to refer to this species, as in Upper Natal the latter name *ingxenge* is the name of the quail-finch.

Around Ndabakazi, Mr Douglas Ross reports that *ingxengesi* is a synonym for *unonkxe*.

Its Nursery Playground.

Great interest attaches to its nesting-habits.

The fragile domed nest, supported among short growing grass, is always so placed as to have its opening towards a little clearing in the grassy veld. This clearing, known as the bird's *bala* or playground, and asserted to be also its dancing floor, has always seemed to me to be a spot naturally bare of grass; but, in Native belief, it is purposely prepared by the birds themselves clearing off the grass in front of the nest. The only point at issue is whether the actual clearing away of the grass takes place before or after the construction of the nest.

Unonkxwe yintaka elihomba, kuba phambi kokuba yaakhe indlu yayo iqale yenze ibala elihle elimhlophe, ize ke emva kokuba igqibile, iqale ukwaakha indlu ngoboya nencha (Blythswood).

[The quail-finch is a tidy bird. Before it builds its nest, it first makes a beautiful clean "yard"; and, after it has finished the "yard," it begins the actual nest-building with wool and grass.]

Zithi zakuggiba ukwaakha indlu, zenze ibala phambi kwayo (Blythswood).

[When they finish the building of the nest, they make a "yard" in front of it.]

Ithi ke, yakuggiba ukwaakha, it/hente ibala phambi kwendlu (Baziya).

[When the bird has finished building, it clears away a "yard" in front of the nest.]

'The existence of this *bala* is relied on to help the boys in finding the nest. When they put up a quail-finch, they look at once for the little clearing and find the nest on its verge.

Ukuuba siya hamba yaza yavuka siya yibona xa iphuma endlwini ngokungakhali, sazi ke kwa ngoko ukuuba iphuma endlwini. Phambi kokuba ubone indlu yayo uyu kuqale ubone ibala lendlu yayo (Blythswood).

[If we are walking and the bird has risen, we know, when it emerges without calling, that it has left its nest. Before seeing its nest, one first sees its "yard."]

Now, let us see the extraordinary uses to which this "yard" is put:

Ithi iwakhuphele phantsi eshaleni amaqanda, imane idlalisa ngaw nenkunzi, iphinde iwafake (Baziya).

[She brings her eggs out of the nest and lays them down on the playground, and is in the habit of having a game with them along with her mate, after which she restores them to the nest.]

The game, as told in Pondoland, consists in the bird, after having extracted an egg from the nest, lying down on her back in her little "yard"

and throwing the egg into the air with her feet and catching it again in her feet.

Ithi ke yakuqandusela imane iwabeka amantsontso ayo ebaleni lendlu yayo, iwaldalise ngamanye amaxesa. Imke ngoku iyokuwafunela ukutya. Ithi yakubuya ifike sel' ekrozile ukuhlala kwawo, iwafunzele ke. Imane ukwenje njalo de akhule (St. Cuthbert's).

[After the eggs are hatched, she puts the chickens on the playground and sometimes plays with them. Then off she goes to find food for them. On her return she finds them sitting in a row and so she feeds them. This manner of procedure goes on till the young grow up.]

Its cries.

Various versions of its call are current among the young people :

Xwe xwe xwe inene lo mntana lit/hunget/hu (Mqanduli).

[Surely this child is unreliable.]

Xa it/hozo ngathi ithi : siph'i isitya sendod'am? (Blythswood).

[When singing it seems to be asking : "Where is my husband's dish ?"]

Ithi xa isiya kungena endlwini ikhale ithi : Siph' isit/hixo sam, asikwetyesini (Mqanduli).

[When on the point of entering its nest it calls out : "Where's my key ? It's not in the chest."]

Ngumboxo boxo boxo boxo imbiz' endala ; usityele ni isidudu sendod'am?

[It's oval-shaped, the old pot; why did you eat my husband's porridge ?]

Its Response to the Sirens.

Another outstanding feature in the Native lore regarding this bird is associated with the callous way in which the boys kill it on its nest.

Unonkxwe yintakana ethanda ukulala. Usethwa lula ngamakhwenkwe azingelayo. Unengoma avunyelwa yona ngamakhwenkwe, khona ukuze alale bambulale kakuhle. Ingoma yakhe ithi : Wu ! wu ! mhu ! mhu ! bathi bakut/ho alale unonkxwe (Nqamakwe).

[The quail-finches are fond of sleep and falls an easy prey to the youthful hunters. He has a lullaby kept specially for himself by the boys. With it they lull him to sleep and easily kill him. Here is the lullaby reserved for him : *Wu, wu ! Mhu, mhu !* As the boys sing the little fellow goes off to sleep.]

The hunting-lullabies reserved for the quail-finches and sung as the hunters go round the nest differ in different localities. The following have been supplied by the Blythswood boys.

Quum (prolonged), *quum ! sel' efile, sel' ebolile !*

[Sleep, sleep ! she's fast asleep !]

Koti kotwana, rwaba (or, *rwababa*) *ihi.* This is interpreted by the boys as equivalent to : " It'll do for us to catch you, we are not going to harm you ! " The literal translation of this song remains unravelled.

Nonkxwe bom ! nonkxwe bom ! [Nonxwe is the bird's name, but the meaning of *bom* is unknown.]

A Mqanduli boy gives yet another version :

Ndithi xa ndiya kuyivingcela . " Ngqu ngqu ngqu ngqu, akakhona!"
Ilale ncwaba ndiyibethe.

[When I want to close the bird in her nest, I sing : " Ngqu, she's not there ! " She falls sound asleep and I finish her off with my stick.]

Its foolish trust in mankind.

No wonder that the quail-finch ranks as a stupid bird. A girl-essayist writes of it :

Yintaka esidenge kakhulu. Ithanda ukuenza indlu enkulu, umnyango ube mncinci. Zilike iintasha zayo ziyingcele nzaphakathi ziyiöulale.

[It is a very stupid bird. It loves to make a big house with a tiny door ; and of course its enemies just close it in and kill it.]

And a boy says of it :

Yintaka emaka.

[It is a bird that is so stupid as to be foolishly tame.]

Its Parental Affection.

A Baziba girl gives a reason for the big nest :

Ayihlali yodwa endlwini yayo, ihlala nen kunzi. Yintaka enobubele kak hulu, kuba uthi usakuya apho izalele khona, ufile ikuritwula ifuna ukukukrwempa. Kuthi, ukuba imazi ifile, inkunzi isale iwafukamela loo maqandu.

[The female does not stay in the nest alone, but lives with the male. It is very fond of its young ; for, while you are still approaching its nest, you will be aware of its pouncing on you in an effort to scratch you. Should the female meet with a fatal accident, the male remains at the nest and hatches out the eggs.]

Pin-tailed Widow-bird.

The male Pin-tailed Widow-bird, known popularly as the King of the Six, has in the Cis-kei no distinctive name, but is included with the Red-collared species under the name of *ujobela*.

In the Transkei, however, it has a name of its own, which varies from tribe to tribe. Among the Bomvanas it is known as *uhlakwe* ; among the

Pondomise and the Pondos as *uhlekwe*, with the alternative form among the latter of *uhleko*. In Zululand, the name becomes *inhlekwane* or *unhllekwane*.

Finches.

In our western area, as far east as Butterworth and Clarkebury, the name preferred for the **Cape Canary** is *umlonji*; to the north and east of these places, the form favoured is *ulonji*, with the alternative spelling in part of Pondoland of *ulonje*.

No other name has come under my notice in Kafraria, but in Zululand occurs the quite different name of *umzwili* or *umzwilili*.

At Umtata the name *unotswitswitswi* is applied to the **Forest Canary** (W. W. Roberts). This name, however, is generic; and in other districts is widened to embrace other species of small seed-eating birds.

From Fort Beaufort to Clarkebury the **Yellow-eye Canary** or **Geel Sysie** bears the distinctive name of *unyileyo*. Strangely enough, this name was not found in any of the large number of bird-lists submitted to me in 1929 from Umtata, Qumbu or Pondoland.

In the Umtata basin (W. W. Roberts) as also in part of Pondoland (Mr. Smith), the name in use for this species is *unqhasie*.

In our western area Dr. Rein asserts that at Fort Beaufort the name *indweza* is undoubtedly applied to this species.

For the **Bully Seedeater** I have heard at Pirie the name *indweza eluhlaza*, but I am still without any distinctive name for this widely-spread species.

The **Streaky-Headed Seed-Eater** loses its identity in the generic name of *indweza*.

Buntings.

The **Rock Bunting**, common on rocky hillsides, receives its ordinary name *undenjenje* [I did so.], as well as its Tembu name *undenze ni* [What have I done?] from its short, rough song.

The **Red-backed Yellow Bunting**, or *Itcho*, bears the name of *intsasa*, which seems to refer to the stripes on its head.

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